Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 21

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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(d. 427 AH)

Volume 21

Surat Al-ʻAnkabūt (the spider)

It was revealed in Mecca. It consists of sixty-nine verses, one thousand nine hundred and eighty-one words, and four thousand one hundred and ninety-five letters.

[2153] Al-Khabbāzī informed us, ibn Ḥayyān narrated to us, Muḥammad ibn ʿAlī Al-Farqadī informed us, Ismāʿīl ibn ʿAmr narrated to us, Yūsuf ibn ʿAṭiyyah narrated to us, Hārūn ibn Kathīr narrated to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah, that Ubay ibn Kaʿb reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surat al-ʻAnkabūt will have the reward of ten righteous deeds as numerous as the believers and the hypocrites." (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Allah (May He is glorified and exalted) said:

Qurʿān 29: 1 ﴿Alif-Lām-Mīm﴾

Qurʿān 29: 2 Allah Almighty said: ﴿Do people think once they say﴾: Do people think once they say," meaning: Do people think that; it refers to those who were impatient with the companions of Muhammad (P.B.U.H) over a torment of idolaters.

﴿They will be left﴾, without trials or tribulation. ﴿To say we believe﴾, meaning, Allah will inevitably test His believing servants according to their level of faith.

The first An occurs in the accusative with ﴿Ḥasiba﴾, whereas the second occurs in the genitive with omitting the genitive particle, meaning: To say.

(1) **[2153] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters includes Hārūn ibn Kathīr: Majhūl (unknown) narrator and Yūsuf ibn ʿAṭiyyah: Matrūk (denounced) and Ismāʿīl ibn ʿAmr: Ḍaʿīf (weak).

The authentication of Ḥadīth:
- It was previously authenticated at the beginning of Surat an-Naml.

The Arabs used to say: I left someone to leave, rather, they said: I sent him to leave. It has two answers. One of them is that they would be left to express themselves, and the second is affirmation:

﴿Do people think that they will be left alone because they say﴾, they think

﴿Because they say: "We believe," and will not be tested﴾, because they say, "We believe," and will not be tested, they believe that the sincere will be distinguished from hypocrites.. (1)

It was said: ﴿They will be tested﴾, there will be tests, adversities of life, and it is not enough to say 'We believe' to avoid testing.

Scholars differed on why this verse was revealed:

The scholars differed on why this verse was revealed:

Ibn Jurayj and ibn ʿUmayr said: This verse was revealed about ʿAmmār ibn Yāsir where he was punished for Allah Almighty. (2)

Ash-Shaʿbī stated that these two verses were revealed about Meccan people who embraced Islam. The Messenger of Allah (P.B.U.H) wrote to them

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(1) This report: Qatādah said it, and it was narrated by ʿAbd al-Razzāq in ((Tafsīr al-Qurʾān)) 3/96, and aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/128, and Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) at length 9/3032, and he added in as-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 11/529 to ʿAbd ibn Ḥamīd, and he mentioned it and Al-Baghawī did not attribute it in ((Maʿālim at-Tanzīl)) 6/231.
- Mujāhid said: With the wording (they are afflicted with their souls and their wealth), as aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 20/128 and Az-Zajjāj mentioned it in ((Maʿānī al-Qurʾān)) 4/159 and he did not attribute it, and attributed it to Mujāhid and Abū Ḥayyān in ((Al-Baḥr al-Muḥīt)) 7/136.

(2) This report was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/129, and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3032, and al-Wāḥidī mentioned it in ((Al-Wasīṭ)) 3/460, and Az-Zamakhsharī in ((Al-Kashshāf)) 3/169, and Ibn ʿAṭiyyah in ((Al Muḥarrar al Wajīz)) 4/305, and it was reported by Ibn ʿAsākir in ((Tārīkh Dimashq)) 43/375, and Al-Razī mentioned it in ((Mafātih Al-Ghayb)) 25/27, and Al-Qurtūbī in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/323, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīṭ)) 7/134, and as-Suyūtī added in his attribution in ((Ad-Durr al-Manthūr)) 11/529 by Ibn Al-Mundhir, and he also mentioned it in ((Lubāb an-Nuqūl)) (166), It was mentioned by ʿAbd al-Fattaḥ al-Qaḍī in ((Asbāb an-Nuzūl)) (170), and al-Alūsī in ((Rūḥ al-Maʿānī)) 20/135.

from Medina that their Islam would not be accepted until they emigrated.

On their way to Medina, the polytheists pursued them and brought them back. Accordingly, this verse was revealed. Then they were informed that such and such a verse was revealed about you. They said: We will set out and whoever follows us, we will fight him. Hence, Allah Almighty revealed these two verses.

Muqātil said: It was revealed about Mahjaʿ ibn ʿAbdullah, the freed slave of ʿUmar ibn Al-Khattāb (May Allah be pleased with him), who was the first Muslim killed on the day of Badr, ʿĀmir ibn Al-Ḥaḍramī shot him with an arrow, so the Prophet (P.B.U.H) said:

"The master of martyrs is Mahja' and he will be the first to be called to the gate of paradise from this nation."

His parents and his wife became impatient of his death. Therefore, Allah Almighty revealed this verse and informed them that they would be tested in Allah Almighty's cause.

In the sentence: [They will not be tested], it refers to the obligations and prohibitions.

Qurʿān 29: 3: Allah (May He be glorified and exalted) consoled them and said: ﴿We certainly tested those before them. And ˹in this way˺ Allah will clearly distinguish between those who are truthful﴾,

As a result, we will test them to determine who is sincere in their faith and who isn't. Allah, may He be glorified and exalted, knows them before the test, since Allah's knowledge is eternal.

and perfect. However, the verse means: Allah Almighty will bring forth it until to raise argument for people. (1)

(1) The implication of the verse: So that those who are truthful in the claim of faith may know who is a liar in his saying and claim, and Allah Almighty knows what was and what is and what was not, if it were, how it would be, and this is unanimously agreed upon by the people of the Sunnah and the community, and this is what Ibn ʿAbbās and others say in the like of his saying:

According to Muqātil: Allah will show for people; while Al-Akhfash said: Allah will distinguish between people. (1)

There are two types of Allah's knowledge: He knows everything that has happened; and He knows what will happen in the future, so He knows something that will happen at such and such time, but no one knows before it takes place.

{And those who are liars}

It is stated in His statement, ﴿We will certainly test you ˹believers˺ until We prove those of you who ˹truly˺ struggle ˹in Allah's cause˺ and remain steadfast, and reveal how you conduct yourselves﴾ [Qurʿān 47:31], meaning:

We will know the fighters in Allah's cause as fighters in Allah's cause, and We will know the patient as the patient..

Likewise, in this place, Allah knows what will be happening as it is found in future. (2)

- {Except Let us know} except to see that, and that is because the vision is narrated to the existent, and Allah knows better than the vision, because it is narrated to the non-existent and the existent. Ibn Kathīr said it in ((Tafsīr al-Qurān al-ʿAẓīm)) 10/493. ((Tafsīr al-Qurān al-ʿAẓīm)).
- See: ((Tafsīr Muqātil)) 3/372, Al-Baghawī attributed it to him in ((Maʿālim at-Tanzīl)) 6/232, and Al-Rāzī in ((Mafātīh Al-Ghayb)) 25/29.

(1) In the margin of the copy (S), the following was stated: May Allah teach the test those who were true in their faith, and let him know the liars in it from (knowledge) that is transitive to one of them, and it is impossible for knowledge to Allah Almighty, so the meaning: And let His knowledge will be certain by existing as it was narrated to him when it was non-existent, and the meaning is to distinguish the truthful from The liar, or expressed with knowledge the penalty, that is, let the truthful be clear, and let the liar be punished, and the meaning of they believed in their faith conforms to their words, beliefs, and actions, and the liars are against that. ʿAlī and Jaʿfar ibn Muḥammad recited Falu'lamanna, the present tense 'Alama the transferred with transitive Hamzah from 'Alima the transitive of one, so the second is omitted, meaning: Their homes in the Hereafter Of reward and punishment, and az-Zuhrī recited: the first is like the majority of reciters and the second is like that of ʿAlī (may Allah be pleased with him.

(2) As-Samaʿānī, may Allah have mercy on him, said: If someone says, what is the meaning of his saying: {Except that we may know}, when he knows things before they are? We said: He had knowledge of the unseen, but what he meant by this: the knowledge to which reward and punishment are attached to, which is the knowledge

Qurʿān 29: 4: Allah (May He be glorified) said:

﴿Or do the evildoers ⌜simply⌝ think that they will escape Us? How wrong is their judgment!﴾

﴿Or do the evildoers simply think that﴾, referring to the polytheists.

﴿That they will escape Us?﴾, meaning, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment.

Allah says: ﴿How wrong is their judgment!﴾, what they think is evil.

Qurʿān 29: 5: Allah Almighty said further:

He (may He be glorified) said: ﴿Whoever hopes for the meeting with Allah﴾, ibn ʿAbbās and Muqātil said: Whoever fears resurrection. Saʿīd ibn Jubayr said: Whoever hopes for Allah's reward.

﴿Let them know that⌝ Allah's appointed time is sure to come﴾. Meaning: It is certain that Allah Almighty's appointed time will come, meaning that the reward Allah Almighty promised will eventually arrive..

﴿And He is the All-Hearing, and All-Knowing﴾.

Qurʿān 29: 6:﴿And whoever strives ⌜in Allah's cause}, he will get the reward of this,

﴿only does so for their own good. Surely Allah is not in need of ⌜any of⌝ His creation﴾.

Qurʿān 29: 7: ﴿As for those who believe and do good, We will certainly absolve them of their sins, and reward them according to the best of what they used to do﴾, meaning, they will be rewarded for their good deeds.

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of the existence of followers, because its existence is only known after existence, and it was said: Its meaning is only to see, and it is close to the first, and it was said: Affliction is implied and its estimate is only for us to be tested and then it appears, so that the follower will be distinguished from those who turned on their heels. ((Tafsīr al-Qurʾān)) by Aṣ- As-Samaʿānī 1/149-150, and see: Interpretation of Surat Al-Jinn also 6/74-75, ((Al-Faṣl fi al-Milal wan-Niḥal)) by Ibn Ḥazm 2/295, and the narration that I did not find with Ibn Qutaybah.

Qurʾān 29: 8: Allah (may He be glorified) said: ﴿We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, then do not obey them. To Me you will ʿallʾ return, and then I will inform you of what you used to do﴾.

He (may He be glorified): {We have commanded people to honor their parents}, but the grammarians disagree over why the term ʻḤusná is used in the accusative. Based on the Basrans' interpretation, it occurs in the accusative to indicate repetition, i.e. that man is recommended with goodness, i.e. with good.

However, the Kufans said: We command humans to do good, so it was omitted as it is implicitly in the speech.

A poet said in this regard:

I wondered what Dahmāʾ meant when she complained about us

And of Abū Dahmāʾ if he recommends something good for her

Meaning: He encourages us to do good for her.

It is similar to the Almighty's statement:

﴿Then he began to rub down their legs and necks﴾ [Qurʿān 38:33]

Meaning: He will rub down.

According to another view: We ordained him to do good. The majority of reciters read it with Ḍammah of Ḥā' and Sukūn of Sīn. However, Abū Rajāʾ Al-ʻAṭāridī with Fatḥah of Ḥā' and Sīn.

According to Musḥaf Ubay (Iḥsān) revealed about Saʿd ibn Abī Waqqās. Abū Waqqāṣ is Mālik ibn Ywāmyān, when he converted to Islam, his mother Ḥamnah bint Abī Sufyān ibn Umayyah ibn ʿAbd Shams ibn ʿAbd Manāf: O Saʿd! I have been told that you have embraced Islam. By Allah I will not live in one house with you, and I will neither eat nor drink until you disbelieve in Muḥammad and turn back to your faith.

Saʿd was her most beloved child, so she refused and remained in the shade for three days neither eating or drinking.

Thus, Saʿd came to the Prophet (P.B.U.H) and complained to him, so Allah (Glory be to Him) revealed this verse and that in Surat Luqmān and

Al-Aḥqāf, so the Prophet (P.B.U.H) ordered him to please and be dutiful to her, yet he should not obey her in polytheism, that is what Allah the Almighty stated in the verse:

﴿But if they strive to make you associate with Me, which you know nothing about﴾, I have no partner.

{Then obey them not. Unto Me is your return and I shall tell you what you used to do}.

[2154] ʿAbdullah ibn Ḥamid informed us, Makkī ibn ʿAbdān informed us, ʿAbdullah ibn Hāshim narrated to us, Abū Usāmah narrated to us, Bahz ibn Ḥakīm narrated to us, from his father, from his grandfather, said:

I questioned, "O Allah's Messenger, to whom should I be kind and dutiful?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I said, "Who comes next?" He answered, "Your father, then your relatives in order of nearness (of relationship)."

[2155] ʿAbdullah informed us, ʿUthmān ibn Aḥmad narrated to us, ʿAlī ibn Ibrāhīm Al-Waṣitī narrated to us, Manṣūr ibn Muhājir narrated to us, Abū

An-Naḍr al-Abār narrated to us, from Anas ibn Mālik, he said: the Prophet (P.B.U.H): **"Paradise is under the feet of the mothers."**

Qurʿān 29: 9: Allah Almighty said: ﴿Those who believe and do good will surely be admitted by Us into ⌜the company of⌝ the righteous﴾

Meaning: They will be in the company of the righteous.

According to Muḥammad ibn Jarīr: They were admitted into Paradise. It was said: 'in' has the meaning 'with', and the righteous is referred to the Prophets (peace be upon them) and the guardians (may Allah be pleased with them).

Qurʿān 29: 10: Allah Almighty said: ﴿There are some who say, "We believe in Allah," but when they suffer in the cause of Allah, they mistake this persecution at the hands of people for the punishment to the believers﴾, meaning: their torment and their punishment.

﴿As the punishment of Allah﴾, in the Hereafter so he renounced his faith. ﴿But when victory comes from your Lord﴾,

Those who apostatized would say:

﴿We have always been with you﴾, but they are liars.

﴿Does Allah not know best what is in the hearts of all beings?﴾

Qurʿān 29: 11: Allah Almighty said: ﴿Allah will certainly distinguish between those who have ʿsureʾ faith and the hypocrites﴾

Meaning: He will distinguish between them and expose their affair through trials, tribulations and adversities.

In addition, the commentators differed over the revelation reason of this verse:

Mujāhid said: It was revealed about some people who believed then when they were made to suffer, they turned back to polytheism.

According to ibn ʿAbbās, It was revealed in the believers whom the polytheists brought out to Badr, then they renounced Islam. They are those referred to in the verse:

﴿When the angels seize the souls of those who wrong themselves﴾, [Qurʿān 4:97]. Their story was previously mentioned.

Qatādah said: These verses were revealed about those whom the polytheists brought back to Me These ten verses have been revealed in Medina, while the remaining verses has been revealed in Mecca.

According to Muqātil and Al-Kalbī said: It was revealed about ʿAyyāsh ibn Abī Rabiʾah ibn Mughirah ibn ʿAbdullah ibn ʿUmar ibn Makhzūm Al-Qurashī; as he embraced Islam, then his household feared that he had migrated to Medina before the Prophet (P.B.U.H) did, then his mother ʻAsmāʾ bint Makhramah ibn Abī Jandal ibn Nahshal took an oath not to eat nor drink nor wash his head until he goes back to her. When her son saw her-Abū Jahl and Al-Ḥārith the two sons of Hishām who were his step brother-they set out in search of him until they reached Medina, hence Abū Jahl said to his step brother ʿAyyāsh: You know that you are more beloved to your mother than all her sons and you were

dutiful to her, and your mother took an oath not to eat nor drink nor wash her head until you go back to her. You claim that your religion commands parents' obedience, so go back to her. Your Lord whom you worship in Medina is He who you worship in Mecca so honor Him here. They kept on to him until they pledged not to forsake his way of life. Afterwards, He gave them the pledges, so He followed them. His mother remained three days without eating or drinking, then ate and drank. When they left Medina, they

chained him and flogged them one hundred lashes for everyone until he disavowed from the religion of Muḥammad (Peace be upon him) to avert himself of beating and he said what should not be said:

Allah (Glory be to Him) revealed about him this verse:

﴿Of mankind are some who say: ﴿We believe in Allah﴾, according to the verse.

They said: Al-Ḥārith was the severest on him and the most horrible saying to him, so ʿAyyāsh took an oath that if he seized him and came out of the sanctuary place, he would chop his neck. Then they came back to Mecca, they remained for a while, then the Messenger of Allah (P.B.U.H), the believers migrated to Medina, then ʿAyyāsh migrated and he embraced Islam sincerely.

Allah Almighty put faith in Al-Ḥārith ibn Hishām, so he migrated to Medina and gave an oath of allegiance to the Messenger of Allah and ʿAyyāsh would be there. ʿAyyāsh met him one day in Qubā' and did not know he had become a Muslim, so he chopped his neck. Then, he was told that the man had become a Muslim. ʿAyyāsh said: "We belong to Allah and to Him we will return", and he cried heavily. As a result, he came to the Prophet (P.B.U.H) and informed him about this. Allah (may He be glorified) sent down:

﴿It is not lawful for a believer to kill another except by mistake…..﴾ [4:92]

Qurʿān 29: 12: Allah Almighty said: ﴿Those who disbelieved﴾ from the people of Mecca said to: {Those who believed, ﴿Just follow our way﴾, meaning: Follow our faith.

﴿And we will bear the burden of your sins﴾, meaning: Your sins.

l-Farrāʾ said: It is a command in wording, yet implies recompense. Figuratively speaking, "If you follow our way, we will bear your sins." It is similar to what He said: ﴿The river will wash it ashore﴾ [Qurʾān: 20:39]

He Almighty said as well:

﴿O ants! Please get quickly into your homes so Solomon and his armies do not crush you, unknowingly﴾ [Qurʾān: 27:18],

It is a prohibition in wording, yet it denotes recompense.

A poet composed in this regard:

I said: **Pray and I will pray, and the two proclaimer**

Are worthy of response.

It means: If you pray, I will do. Allah (Glory be to Him) said:

{But they would never ⌜want to⌝ bear believers' sins. They lie].

Qurʿān 29: 13: Allah Almighty said: ﴿Yet they will certainly be made to carry their own burdens﴾, meaning: their own burdens. {And burdens}, referring to the burdens of those who misled people and turned them away from Allah Almighty's cause. It is similar to the verse:

﴿Let them bear their burdens in full on the Day of Judgment as well as some of the burdens of those they misled without knowledge….﴾[Qurʾān: 16: 25]

ʿAwn, narrated on the authority of Al-Ḥasan that the Prophet (P.B.U.H) said:

"If anyone summons others to follow right guidance, his reward will be equivalent to that of the people who follow him, without their rewards being diminished in any respect on that account; and if anyone summons others to practice error the sin of which sins being diminished in any respect on that account." Then Al-Ḥasan recited:

﴿Yet they will certainly ⌜be made to⌝ carry their own burdens, as well as other burdens along with their own…﴾

[21256] ʿAbdullah ibn Ḥamid informed us, Makkī ibn ʿAbdān informed us, ʿAbdullah ibn Hāshim narrated to us, Abū Muʿāwiyah narrated to us, on

the authority of Al-Aʿmash, on the authority of Muslim, on the authority of ʿAbdul-Raḥman ibn Hilāl Al-ʻAbsī, that Jarīr said: the Messenger of Allah

(P.B.U.H) delivered a sermon and urged us to give in charity, however, people slackened until fury was seen in his face, then a man from the Helpers stood up and brought a bag and gave it in charity, then the people followed him and they gave until happiness was seen in the face of the Messenger of Allah (P.B.U.H), then he said:

"Whoever introduces the practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything diminishing their rewards. And whosoever introduces an evil practice in Islam, will bear its sin and all those who act upon it. This is without diminishing their burden."

Qurʿān 29: 14: Allah Almighty said: ﴿Indeed, We sent Noah to his people, and he remained among them for a thousand years, less fifty. Then the Flood overtook them, while they persisted in wrongdoing﴾.

Ibn ʿAbbās said: Noah (peace be upon him) was sent when he was forty years old and called his people for one thousand except fifty years. He lived sixty years after the flood until the people were raised and spread.

Qurʿān 29: 15: ﴿But We delivered him and those in the Ark, making it a sign for all people﴾.

Qurʿān 29: 16: ﴿And ⌜remember⌝ when Abraham said to his people, ﴿Worship Allah, and fear Him. This is better for you, if only you knew﴾.

Qurʿān 29: 17: ﴿You worship besides Allah nothing but idols﴾, meaning: What you worship is lie and falsehood.

Mujāhid said: You would make idols with your own hands and you call them gods. It is similar to Almighty's saying:

﴿He argued, ﴿How can you worship what you carve ⌜with your own hands﴾ [Qurʿān 37:95], Abū ʿAbdul-Raḥman As-Sulamī recited it: {Watakhallaqūna ʿIfkā) by way of emphasis and plurality:

﴿Those you worship besides Allah certainly cannot give you any provision. So seek provision from Allah ⌜alone⌝, worship Him, and be grateful to Him. To Him you will ⌜all⌝ be returned﴾.

Qurʿān 29: 18: ﴿If you ⌜Meccans⌝ persist in denial, so did ⌜many⌝ communities before you. The Messenger's duty is only to deliver ⌜the message⌝ clearly.﴾

﴿If you Meccans persist in denial, so did many communities before you﴾, so they perished.

﴿The Messenger's duty is only to deliver the message clearly﴾.

Qurʿān 29: 19: ﴿Have they not seen how Allah originates the creation then resurrects it? That is certainly easy for Allah﴾,

﴿Haven they not seen﴾, the Kūfī reciters except for Ḥafṣ recited (Ghayrahum) with Yāʾ.

﴿How Allah originates the creation then resurrects it? That is certainly easy for Allah﴾.

Qurʿān 29: 20: Allah Almighty said: ﴿Say, O prophet, ﴿Travel throughout the land and see how He originated the creation﴾, so look at the last nations, their homes and their remnants, and how Allah created them and it was not difficult for Him to originate them from the very beginning, so it will not be difficult for Him to bring them back again.

﴿Then Allah will bring it into being one more time﴾, meaning:

Allah will resurrect them after death. There are two tongues in: An-Nashāʾah with Madd (lengthening), which is the recitation of ibn Kathīr, Al-Ḥasan, and Abū ʿAmr in all other verses. The other reciters read it as Nashʾah with Qaṣr (shortening) and Sukūn of Shīn.

It is similar to al-Raʾfah, and Al-Rʾāfah

﴿Surely Allah is Most Capable of everything﴾.

Qurʿān 29: 21: ﴿He punishes whoever He wills, and shows mercy to whoever He wills. And you will ⌜all⌝ be returned to Him﴾, you will be brought back to Him.

Qurʿān 29: 22: Allah Almighty said: ﴿And you cannot escape Him on earth or in heaven. Nor have you any protector or helper besides Allah﴾.

The semantic scholars (Ahlul Maʿānī) differed on the verse's interpretation:

Al-Farrāʾ said: “No one in heaven can escape Him.” It is one of the ambiguous aspects of Arabic due to the pronoun that was not apparent in the second phrase. This is like the saying of Ḥasān:

Whoever satirizes Allah’s Messenger from you

He is praised and supported at the same time.

Meaning: Whoever praises and supports him, (Man) is implicit here. This interpretation was held by ʿAbdul-Raḥman ibn Zayd who said: the verse means: No one in heaven or earth can flee from Him if they disobeyed Him.

Quṭrub believes: “Nor in the heaven if you were in it, as when you say: I will not miss so and so in Al-Baṣrah nor here in my city while he is with you in your city, namely: Nor in Al-Baṣrah if he went there.

﴿Nor have you any protector or helper besides Allah﴾

Qurʿān 29: 23: Allah Almighty said: ﴿As for those who disbelieve in Allah’s signs and the meeting with Him, it is they who will have no hope in His mercy. And it is they who will suffer a painful punishment﴾

Allah Almighty mentioned the verses in the context of reminding and warning the Meccans, then He referred back to the story of Abraham (Peace be upon him)

Qurʿān 29: 24: He (may He be glorified and exalted) said: "But the only response of Abraham’s people was to say: ﴿Kill him or burn him !﴾ But Allah saved him from the fire. Surely in this are signs for people who believe"

﴿But the only response of Abraham’s people﴾,

Originally I was going to say, “Kill him or burn him.” But Allah saved him from the fire, making it cool and giving him peace.

Kaʿb said: It burned nothing from him except his tie.

﴿Surely in this are signs for people who believe﴾

Qurʿān 29: 25: Allah Almighty said: ﴿And he said﴾ refers to Abraham (peace be upon him):

﴿You have taken idols ⌜for worship⌝ instead of Allah﴾. The reciters differed over it; so ibn Kathīr, Abū ʿAmr , Al-Kisāʾī and Yaʿqūb recited it {{Mawadah}} in nominative and {Baynakum} recited it in genitive as annexed. That is what Abū ʿUbayd and Abū Ḥātim held it, meaning: Verily, those you took idols besides Allah are.

﴿Only to keep ⌜the bond of⌝ harmony among yourselves in this worldly life﴾, then they will not benefit you in the Hereafter, same as Almighty's statement:

﴿it will be as if they had only stayed ⌜in this world⌝ for an hour of a day﴾[Qurʿān 46:35],

Then He said: ﴿This is⌝ a ⌜sufficient⌝ warning﴾, meaning: this is a sufficient warning.

As for His statement: ﴿They will not be prosperous﴾, He said: ﴿a Joy﴾, meaning: It is a pleasure, so the pronoun {It} was implied here. May occur as a predicate of 'Inna'

ʿĀṣim recited in some versions (Mawadatun) in nominative and Tanwīn (Baynakum) in accusative, referring to the first recitation.

Ḥamzah recited it {{Mawadah}} in accusative, {Baynakum} in genitive as the verb 'Itakhadha' referring to it and making 'Inammā one particle which is the narration of Ḥafṣ from ʿĀṣim. The others recited it: {{Mawadatan} in accusative and Tanwīn, and {{Baynakum}} in accusative, referring to the meaning of Ḥamzah, namely: You took these idols as

﴿Pleasure between you in this worldly life﴾. You approach them and stick to it in worship.

﴿But on the Day of Judgment you will disown and curse one another﴾, meaning: the idols will be disowned by their worshippers. {and your return}, meaning: You will be all the worshippers and the worshipped.

﴿Your home will be destroyed by fire, and you will have no helper !﴾

Qurʿān 29: 26: Allah (Glory be to Him) said: He was the first to believe in Abraham (Peace be upon him) when he saw him in the fire.

{And he said} referring to Abraham (Peace be upon him) said:

{I am emigrating to my Lord}, so He emigrated from Kuthā, on the outskirts of Al-Kufah to Ḥarrān then to Syria together with his nephew Lot and his wife Sārrah.

He (peace be upon him) was the first to emigrate. Muqātil said: Abraham (peace be upon him) emigrated at seventy five years old.

{He ˹alone˺ is indeed the Almighty, All-Wise."}

Qurʿān 29: 27: ﴿We blessed him with Isaac and ˹later˺ Jacob, and reserved prophethood and revelation for his descendants. We gave him his reward in this life, and in the Hereafter he will certainly be among the righteous﴾.

Qurʿān 29: 28: ﴿And ˹remember˺ when Lot rebuked ˹the men of˺ his people: ﴿You certainly commit a shameful deed that no man has ever done before you﴾.

﴿And Lot﴾, meaning: Remember Lot,

﴿When He said to his people: ﴿You certainly commit a shameful deed that no man has ever done before you﴾.

Qurʿān 29: 29: Allah Almighty said: ﴿Do you really lust after ˹other˺ men, abuse the travellers, and practice immorality ˹openly˺ in your gatherings?﴾ His people's only response was to say ˹mockingly˺: ﴿Bring Allah's punishment upon us, if what you say is true.﴾

﴿Aʾinakum﴾, ibn Kathīr and Nāfiʿ and ibn ʿĀmir and Ḥafṣ recited it with Hamzah Maksūrah as a predicate.

The other reciters recited it by way of interrogation and they agreed on interrogation in the second, ﴿Do you really lust after ˹other˺ men, abuse the travellers, and practice immorality ˹openly˺ in your gatherings?﴾, meaning in your assemblies.

[2157] Abūl ʿAbbās Sahl ibn Muḥammad ibn Saʿīd Al-Marwazī narrated to us, my step grandfather Abul Ḥasan Al-Maḥamūdī narrated to us, Abū Bakr Muḥammad ibn Isḥāq narrated to us, that Bishr ibn Muʿādh Al-ʿAaqadī relate to them, Yazīd ibn Zuray' narrated to us, Ḥātim ibn Abī Ṣaghīrah narrated to us:

I asked, "O Allah's Messenger, to whom should I be kind and dutiful?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your mother." I asked, "Who comes next?" He replied, "Your father, then your relatives in order of nearness (of relationship)." (1)

[2158] ibn Fanjawayh informed us, ibn Shanabah narrated to us, ʿUmayr ibn Mirdās Ad-Dawnaqī narrated to us, ʿAbdullah ibn Az-Zubayr Al-Ḥamādī narrated to us, Yaḥyá ibn Abī Al-Ḥajjāj Abū Ayyūb Al-Basrī narrated to us, Abū Yūnus Ḥātim ibn Abī Ṣaghīrah, on the authority of Simāk ibn Ḥarb, on the authority of Abī Ṣāliḥ, that Umm Hanī' bint Abī Ṭālib, said: I asked the Messenger of Allah (P.B.U.H) about Almighty's statement:

﴿And practice immorality ˹openly˺ in your gatherings?﴾ I said: What kind of immorality they would do? He said: "They would throw pebbles at people of the land and make a mockery of them." (2)

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(1) **[2154] The assessment of the reliability of the chain of transmitters:**

- There is no Jarḥ or Taʿdīl (criticism or praise) was raised about the compiler's sheikh, and the Ḥadīth is affirmed as it will come.

The authentication of Ḥadīth:

- It was reported by Abū Dāwūd, the book of Adab (good manners), Chapter on Kindness to Parents (5139), and at-Tirmidhī, Book of Kindness and good relations, Chapter on Kindness to Parents (1897), and he said: A Ḥasan(good) Ḥadīth, and Al-Ḥākim in ((Al-Mustadrak)) 4/166 (7242), Al-Manāwī said in ((Al-Fath Al-Samawī)) 2/912: It has a witness in the two Ṣaḥīh books, I said: That is, because of the speech in Bahz ibn Ḥakīm, on the authority of his father, on the authority of his grandfather, and the witness is what they agreed on from the Ḥadīth of Abū Hurayrah, ((Ṣaḥīḥ al-Bukharī)) Book of Manners, Chapter Who is Most Deserving of My Good Companions (5626), and ((Ṣaḥīḥ Muslim)), Book of Righteousness, Relationship and Manners, Chapter Being Kind to Parents and That They Have the Right to It (2548).

(2) **[2157- 2158] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak (Ḍaʿīf) because of Abū Ṣāliḥ, and in it also ʿUmayr ibn Mirdās Yugharrib (used to narrate Gharīb reports), and no Jarḥ or Taʿdīl was raised to ibn Shanabah. the first chain of transmission also contains the compiler's sheikh whom I could not find him or his sheikh.

The authentication of Ḥadīth:

- It was reported by at-Tirmidhī, Book of Interpretation, Chapter and from Surat Al-ʿAnkabūt (3190), and Al-Ḥākim in ((Al-Mustadrak)) 2/244 (3537), and Aḥmad in ((Al-Musnad)) 6/341 (26891), its editors said: Weak due to the weakness of Abū

[2159] Al-Ḥasan ibn Muḥammad ibn Al-Ḥusayn informed us, Mūsá ibn Muḥammad narrated to us, Al-Ḥasan ibn ʻAlawīyah narrated to us, Ismāʿīl Ibn Īsá narrated to us, Al-Musayyib narrated to us, said: I heard Ziyād ibn Abī Ziyād reporting about Muʿāwiyah, he said: The Messenger of Allah (P.B.U.H) told us: "the people of Lot would sit in their gatherings and each one of them had a bowl full of pebbles, so when a wayfarer would pass by them, they cast him with pebbles." That is the meaning of Allah's statement:

﴿And practice immortality openly in your gatherings?﴾

The Messenger of Allah (P.B.U.H) said:

"Don't throw pebbles, since either the game is lost, or an enemy is defeated, but it may break a tooth or tear an eye." ([1])

[2160] Al-Ḥusayn informed us, Abū ʿAlī ibn Ḥabash informed us, Abū Jaʿfar Muḥammad ibn Jaʿfar Al-Muqrīʾ, ʻIbrāhīm ibn Al-Ḥasan Al-Kisāʾī narrated to us, Hārūn ibn Ḥātim narrated to us, Abū Bakr ibn ʻUways Al-Madanī, on the authority of his father, on the authority of Yazīd ibn Bakr ibn Da'b, that Al-Qāsim commented on Allah's statement;

﴿And practice immortality openly in your gatherings?﴾, During your gatherings, they practice immortality openly, saying: "These people would pass gas in their councils and practice immortality openly.". (1)

Ṣāliḥ, Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/145, as well as Ibn Abī Ḥātim in ((Tafsīr al-Qurān al-ʿAẓīm)) 9/3054, and Ibn Abī Ad-Dunyá in ((Aṣ-Ṣamt)) (282), and Al-Baghawī in ((Maʿālim at-Tanzīl)) 6 / 239 From the path of the author, and he declared that Abū Ṣāliḥ is the mawlá of Umm Hānī, and it relies on Abū Ṣāliḥ, and he is Bādhām the mawlá of Umm Hānīʾ on her behalf, and he is weak and Mudallis (concealing the defects and weaknesses in the chain of transmission), as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (634).

(1) **[2160] The assessment of the reliability of the chain of transmitters:**

- It includes Yazīd ibn Daʾb and Muḥammad ibn Jaʿfar al-Muqriʾ, I did not find both of them, and Hārūn ibn Ḥātim is weak.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3055, and as-Suyūtī added in ((Ad-Durr Al-Manthūr)) 6/461 attributing it to ʿAbd ibn Ḥamīd.

(Mujāhid said: they would make intercourse with each other in their gatherings).

[2161] Abū Jaʿfar Al-Khalqānī informed us, Abūl ʿAbbās At-Tabbān, Abū Labīd As-Sarkhasī, Al-Ḥasan ibn ʿAmr narrated to us, Shaqīq narrated to us, Sulaymān ibn Ṭarīf, that Makḥūl said: There are ten traits in this nation from the traits of the people of Lot: Chewing gum, encircling the fingers with henna, dissolving the wrapper, breaking the fingers, the turban with which the head is wrapped, the shriveled spears, whistling, throwing pebbles, and homosexuality. (1)

﴿His people's only response was to say ˹mockingly˺: ﴿Bring Allah's punishment upon us, if what you say is true.﴾﴾, because he promised them that torment would afflict them.

Qurʿān 29: 30: ﴿He said﴾ refers to Lot: ﴿Lot prayed, My Lord! Help me against the people of corruption.﴾

Qurʿān 29: 31: Allah (may He be glorified and exalted) said: ﴿When Our messenger-angels came to Abraham with the good news﴾, from Allah (may He be glorified) that He will gave birth to Isaac and Jacob (peace be upon them),

They said, ﴿We are going to destroy this people of this city of Sodom﴾, referring to the people of Lot,

﴿For its people have persisted in wrongdoing﴾.

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(1) **[2161] The assessment of the reliability of the chain of transmitters:**
- It's dark in the unknown.

The authentication of Ḥadīth:
- It was mentioned by ad-Daylamī in ((Musnad Al-Firdaws)) 3/36 on the authority of Ibn ʿAbbās, and al-Baghawī mentioned it in ((Maʿālim at-Tanzīl)) 6/240 as with the compiler, and al-Qurtūbī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/342 and I did not come across it as Musnad (attributed). However, Ibn Abī Ad-Dunyá reported it in ((Dham al-Malāhī)) (151), and from his path Ibn ʿAsākir in ((Tārīkh Dimashq)) 50/321 on the authority of ʿAlī who said: Six of the morals of the people of Lot in this nation: Jalahiq, whistling, hazelnut, leather, and loosening the lower garment and chewing gum, and it is very weak in it, and it is abandoned, and on the authority of Abū Umamah Al-Bāhilī, according to the wording of the compiler, and it is weak in it, Hiyām ibn Bassām, Maqbūl (acceptable).

Qurʿān 29: 32: ﴿He said﴾, referring to Abraham (Peace be upon him) to messenger-angels:

﴿But Lot is there!﴾ they responded, ﴿We know best who is there.﴾, Ḥamzah and Al-Kisāʾī recited it with Takhfīf,

﴿We will certainly save him and his family-except his wife, who is one of the doomed.﴾

Qurʿān 29: 33: Allah (Glory be to Him) said: ﴿When our messenger-angels came to Lot﴾, he thought that they were from the humans, ﴿He was distressed and worried by their arrival. They reassured him, ﴿Do not fear, nor grieve. We will surely deliver you﴾, ibn Kathīr, Ḥamzah and Al-Kisāʾī recited it with Takhfīf (lightening).

﴿And your family-except your wife, who is one of the doomed﴾.

Qurʿān 29: 34: ﴿We are certainly bringing down a punishment from heaven upon the people of this city for their rebelliousness﴾, meaning:

We will send down them a torment from the heaven for their corruption.

Qurʿān 29: 35: Allah Almighty said: ﴿And We did leave ⌜some of⌝ its ruins as a clear lesson for people of understanding﴾, meaning: an apparent lesson,

﴿For people of understanding﴾, that is inform of what had happened for them.

According to ibn ʿAbbās: It refers to the remnants of their perished homes. Abūl ʻAliyah and Qatādah said: It means the stone that Allah Almighty remained them.

Mujāhid said: It refers to the black water on the surface of the earth.

Qurʿān 29: 36: Allah Almighty said: ﴿And to the people of Midian ⌜We sent⌝ their brother Shuʿayb. He said, ﴿O my people! Worship Allah, and hope for ⌜the reward of⌝ the Last Day. And do not go about spreading corruption in the land﴾

[2162] ibn Fanjawayh informed us, ibn Shanabah narrated to us, Abū Ḥāmid Al-Mustamlī narrated to us, Muḥammad ibn Ḥātim Az-Zimmī narrated to us, Muḥammad ibn Salām Al-Jumaḥī that he said: Yūnus An-Naḥawī commented on the verse:

﴿And hope for the reward of the Last Day﴾, as saying: Fear of the Last Day. (1)

﴿And do not go about spreading corruption in land﴾.

Qurʿān 29: 37: ﴿But they rejected him, so an ⌜overwhelming⌝ earthquake struck them and they fell lifeless in their homes﴾.

Qurʿān 29: 38: Allah (Glory be to Him):

﴿And the people of ʾÂd and Thamûd ⌜met a similar fate⌝, which must be clear to you ⌜Meccans⌝ from their ruins. Satan made their ⌜evil⌝ deeds appealing to them, hindering them from the ⌜Right⌝ Way, although they were capable of reasoning﴾.

Meaning: they were involved in falsehood, as Mujāhid said, while Qatādah claimed they were proud of their disobedience. Al-Farrāʾ: Muṣtabṣirīn means they were healthy. Aḍ-Ḍaḥāk, Muqātil and Al-Kalbī said: It means they thought they were following the truth and guidance while they are on falsehood.

Qurʿān 29: 39: {We⌝ also ⌜destroyed⌝ Korah, Pharaoh, and Hamân. Indeed, Moses came to them with clear proofs, but they behaved arrogantly in the land. Yet they could not escape ⌜Us}, they are unable to escape Allah's punishment.

Qurʿān 29: 40: Allah (may He be glorified) said: ﴿So We seized each people for their sin﴾, meaning: We punished each one of them],

{Against some of them We sent a storm of stones}, wind carrying small pebbles are Lot's people.

﴿Some were overtaken by a mighty blast﴾, referring to Thamūd, and

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(1) **[2162] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Ibn Shanabah and Abū Ḥamīd Al-Mustamlī; both of them were not with Jarḥ or Taʿdīl, and Al-Jumaḥī was criticized as well. See: ((Al-Mughnī fī aḍ-Ḍuʿfāʾ) by al-Dhahabī 2/587.

The authentication of Ḥadīth:

- Its chain of transmission includes Al-Ḥusayn Al-Lahabī and Aḥmad ibn ʿAlī ibn Al-Ḥasan, I did not find them.

The authentication of Ḥadīth:

- Al-Qurṭubī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/349, as well as ash-Shawkānī in ((Fatḥ al-Qadīr)) 4/251.

﴿some We caused the earth to swallow﴾, referring to Korah and his fellows.

﴿And some We drowned them﴾, such as Pharaoh and his people and Noah's people.

﴿Allah would not have wronged them, but they did﴾.

Qurʿān 29: 41: Allah Almighty said: {The parable of those who take protectors other than Allah﴾, referring to idols, hoping they would help them and provide for them, and turning to them in times of difficulties.

﴿is that of a spider spinning a shelter﴾, they were like a spider's house, which is so weak and frail. This is because by clinging to these gods they were like a person who holds on to a spider's web, who does not benefit from that.

﴿And the flimsiest of all shelters﴾, meaning: the weakest of ﴿houses is the spider house if only they know﴾.

The grammarians said: Al-ʿAnkabūt is feminine for the Tāʾ that It has, however, some Arabs may use it as masculine. Al-Farrāʾ

There are homes on their mountain

So frail as spiders.

ʿAnkabūt is on Falalt's pattern.

[2163] ibn Fanjawayh informed us, ibn Shanabah narrated to us, Abū Ḥamid Al-Mustamlī informed, Muḥammad ibn ʿImrān Aḍ-Ḍabbī, Muḥammad ibn Sulaymān Al-Makkī narrated to me, ʿAbdullah ibn Maymūn Al-Qaddāḥ narrated to me, saying: heard Jaʿfar ibn Muḥammad saying: I heard my father, saying: ʿAlī ibn Abī Ṭālib (may Allah be pleased with them) said: cleanse your houses from the houses of spiders, as leaving it in the houses brings about poverty, and I heard ʿAlī (may Allah be pleased with him) saying: preventing ferment leads to poverty. (1)

(1) **[2163] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, including ʿAbdullah ibn Maymūn, who is Matrūk. And I could not Muḥammad ibn Sulaymān. Neither Jarḥ nor Taʿdīl was raised about Abū Ḥāmid and ibn Shuʿbah.

The authentication of Ḥadīth:
- I could not find it Musnad (attributed)

Qurʿān 29: 42: Allah Almighty said: ﴿Allah surely knows that whatever ˹gods˺ they invoke besides Him are ˹simply˺ nothing. For He is the Almighty, All-Wise﴾

The Baṣrans, ʿĀṣim, and Abū Ubayd recited it with Y, as the nations were mentioned before. However, others recited it with Tāʾ.

Qurʿān 29: 43: ﴿These are the parables﴾, meaning examples and matches. Al-Mathal is a common saying that draws similarity between the second and the first.

﴿We set forth﴾, We make it clear,

﴿For humanity, but none understand them except the people of knowledge﴾.

[2164] ibn Fanjawayh informed me, ibn Barzah narrated to us, Al-Ḥārith ibn Abī Usāmah narrated to us, Dāwūd ibn Al-Mukhbir narrated to us, ʻAbbād ibn Kathīr, on the authority of ibn Jurayj, on the authority of ʿAṭāʾ and Abū Az-Zubayr, that Jābir said: The Prophet (P.B.U.H) recited this verse:

﴿These are the parables We set forth for humanity, but none will understand them except the people of knowledge﴾, said:

"The knowledgeable is the one who understands from Allah and acts on His obedience" (1)

- Al-Manāwī attributed it in ((Fayḍ al-Qadīr)) 4/395, the first part of it is for the compiler only, and it seems that it is composed of two Ḥadīths , because the second part of it was mentioned by Al-Daylamī in ((Musnad Al-Firdaws)) 4/153 independently, and Al-Dumayrī mentioned it in ((Ḥayāt Al-Ḥayawān)) by al-Dumayrī 2/179, and al-Alūsī in ((Rūḥ al-Maʿānī)) 2/161 and attributed it to the compiler and Ibn ʿAṭiyyah, then he said: If this is authenticated on the authority of Imām ʿAlī, may Allah Almighty honor his face, then that is it, otherwise it is good to remove it because of its cleanliness and there is no doubt that it is recommended.

(1) **[2164] The assessment of the reliability of the chain of transmitters:**

- Dāwūd ibn al-Ḥabr and ʿAbbād ibn Kathīr are both Matrūk- and Ibn Barzah is not praised.

The authentication of Ḥadīth:

- It was reported by Al-Ḥārith in his ((Musnad)) as in ((Bāghiyyah Al-Bāḥith)) by Al-Haythamī 2/812 (837), Al-Baghawī in ((Maʿālim at-Tanzīl)) 6/243.
- Similarly, ad-Daylamī mentioned it in ((Musnad Al-Firdaws)) 3/73, and Dāwūd Ibn al-Muḥabbar is the most writer of reasoning who was graded Mawḍūʿ (fabricated), see: ((Al-Fatḥ as-Samawī)) by Al-Manāwī 2/896, ((Takhrīj Aḥādīth waʾthār al-Kashshāf)) by Az-Zaylaʿī 3/43.

Qurʿān 29: 44: ﴿Allah created the heavens and the earth for a purpose. Surely in this is a sign for the people of faith﴾.

Qurʿān 29: 45: ﴿Recite what has been revealed to you of the Book and establish prayer. Indeed, ⌜genuine⌝ prayer should deter ⌜one⌝ from indecency and wickedness. The remembrance of Allah is ⌜an⌝ even greater ⌜deterrent⌝. And Allah ⌜fully⌝ knows what you ⌜all⌝ do﴾.

Ibn ʿUmar said: It means: The Qurʾān prohibits indecency and wickedness, this interpretation is proven by:

﴿Do not recite your prayers too loudly or silently, but seek a way between﴾ [Qurʿān 17:110], meaning: your recitation. Others said: it means prayer itself that made up of bowing down and prostration.

Ibn Masʿūd and ibn ʿAbbās said: This verse states that prayer guards against lewd acts and indecency. Every prayer that does not restrain shameful and unjust deeds, is devoid of the adornment of shunning of these deeds, is defective and it is incumbent upon the person in this case to purify his prayer. (1)

The Messenger of Allah (P.B.U.H) said:

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(1) It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/155 on the authority of Ibn Masʿūd as Mawqūf (stopped to a companion) and preferred it, and Ibn Abī Ḥātim reported it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) on the authority of Ibn ʿAbbās 9/3066, and as-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11 / 552 to Ibn al-Mundhir, Saʿīd ibn Manṣūr, and al-Bayhaqī in ((Shuʿb al-Imān)) and Aḥmad in ((Az-Zuhd)) (199), and Ibn ʿAṭīyah attributed it in ((Al-Muḥarrar al-Wajīz)) 4/319 to Ibn ʿAbbās,

- The scholars concluded that prayer prevents immorality and wrongdoing, and increases a person's closeness to Allah Almighty if it is performed sincerely. Ibn Kathīr stated in ((Tafsīr al-Qurʾān al-ʿAẓīm)): Prayer includes two things, abandoning immorality and wrongdoing, that is, if it is performed persistently, it will lead abandoning it. In addition, az-Zamakhsharī said: In any case, the observer of prayer on time must be farther from indecency and evil than those who do not observe it, and also how many worshipers are forbidden by prayer from indecency and evil... etc. What he said. And this tradition was mentioned by Al-Baghawī in ((Maʿālim at-Tanzīl)) also 6/244, and he combined the two sayings as at the compiler, and added in his attribution ash-Shawkānī in ((Fatḥ Al-Qadīr)) 4/255 by Ibn Abī Ḥātim, aṭ-Ṭabarānī, and Ibn Mardawayh on the authority of Ibn ʿAbbās.

"There is no prayer for the one who does not obey prayer, and the obedience of the prayer is to give up the evil deeds." (1)

Abū Sufyān narrated from Jābir, that it was said to the Messenger of Allah (P.B.U.H): "Such and such prays by day, however, he steals at night, so he said: "His prayer will deter him."

Anas ibn Mālik said: There was a young boy from the Helpers, who used to pray with the Messenger of Allah (P.B.U.H), then he would not refrain from anything from evil deeds except he committed it. His case was described to the Messenger of Allah (P.B.U.H), so he said:

"One day, his prayer will prevent him."

Thus, he soon turned to Allah and became a faithful Muslim.

Abū ʿAwn said: It means that prayer forbids its owner from fornication and evil as long as he is performing it.

The semantic scholars (Ahlul Ma'ānī) said: His prayer should deter him. It is similar to His statement: ﴿Whoever enters it should be safe﴾ [3:97]

﴿And remembrance of Allah﴾ to you is {even greater} than your remembrance of This is the view held by ʿAbdullah, Salmān, Mujāhid, ʿAṭiyyah, ʿIkrimah, Saʿīd ibn Jubayr and one narration of ʿAbdullah ibn Rubyyiʿah, from ibn ʿAbbās. It was narrated Marfūʿ transmitted to the Prophet (P.B.U.H).

[2165] Al-Husayn ibn Muḥammad ibn Al-Husayn Ad-Dīnawarī informed us, Aḥmad ibn Muḥammad ibn Isḥāq As-Sunnī informed us, ʻAhmad ibn ʿAlī ibn Al-Ḥasan narrated to me, ʻIbrāhīm ibn Abī Dāwūd Al-Brulussī narrated to us, Al-Lahabī narrated to us, Ṣāliḥ ibn ʿAbdullah ibn Abī Farwah narrated to us, from Ismāʿīl ibn Ibrāhīm ibn ʿUqbah, on the authority of his uncle Mūsá

(1) It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/155 with a very weak chain of transmission, in which Juwaybir and he was mentioned above, and as-Suyūtī graded him weak in ((Ad-Durr al-Manthūr)) 6/645, and added his attribution to ʿAbd ibn Ḥamīd and Ibn Mardawayh, and Ibn Kathīr graded it Ṣaḥīḥ in ((Tafsīr al-Qurʾān al-ʿAẓīm) 10/514 It was reported as Mawqūf as stated above.

ibn ʿUqbah, on the authority of Nāfiʿ, that ibn ʿUmar reported the Prophet (P.B.U.H) as saying with regard to Allah's statement (Glory be to Him):

﴿And Allah's remembrance is greater﴾:

"Remembrance of Allah to you is greater than your remembrance of Him".

The sages said: Allah remembers His servant while He is not in need of him, however, the servant remembers His Lord while he is in need of Him.

Besides, Allah's remembrance is permanent while the servant's is temporary; and the servant remembers His Lord to bring benefit or ward evil, however, Allah remembers His servant to raise his position.

Dhūl Nūn said: You remember Him after He remembered you. 'Ibn ʿAṭāʾ said: Allah's remembrance of His slaves without reason, and you remember Him for reason.

Abū Bakr Al-Warrāq said: Allah's remembrance of His servant caused him to remember him, and the servant's remembrance is created and His remembrance is uncreated.

Abū Ad-Dardāʾ, Qatādah and ibn Zayd said: It means Allah's remembrance is greater than anything else.

[2166] Abū ʿAbdullah Al-Ḥusayn ibn Muḥammad ath-Thaqafī Al-Ḥāfiẓ during my reading to him informed me, Abū Ḥudhayfah Aḥmad ibn Muḥammad ibn ʿAlī narrated to us, Zakariyyā ibn Yaḥyá ibn Yaʿqūb Al-Maqdisī narrated to us, Īsá ibn Yūnus narrated to us, saying: ʿAbd Al-Wārith ibn Saʿīd, on the authority of Juwaybir, on the authority of Aḍ-Ḍaḥāk, that ʿAbdullah ibn Masʿūd reported the Messenger of Allah (P.B.U.H) as saying concerning Allah's statement: ﴿And remembrance of Allah is greater﴾: **"Allah's remembrance is better and greater anyway, and remembrance means to abandon what He forbade and to obey Him in what He permitted."** (1)

(1) **[2166] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is very weak, including Juwaybir and I did not find Zakariyyá and no Jarḥ or Taʿdīl was raised about Abū Ḥudhayfah.

[21267] Al-Ḥusayn ibn Muḥammad informed me, ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, Jaʿfar ibn Muḥammad Al-Firyābī narrated to us, Isḥāq ibn Rāhūyā narrated to us, Isḥāq ibn Sulaymān Al-Razī narrated to us, saying: I heard Mūsá ibn ʿUbaydah Al-Rabdhī, reporting from Abū ʿAbdullah Al-Qarrādh, that Muʿādh ibn Jabal said: While we are walking with the Messenger of Allah with tambourine from Jumdān, he said:

"O Muʿādh, where is formers?" I said: They kept going and some people left behind, so I said: "O Muʿādh, the formers would careless of the remembrance of Allah, however, whoever would like to walk in the pastures of Paradise, let him increase in remembrance of Allah Almighty."(1)

Isḥāq ibn Sulaymān said: I heard Ḥarīz ibn ʿUthmān, relating from Abī Baḥriyah, on the authority of Muʿādh ibn Jabal, said: no human being did an action that is more saving to him from Allah's punishment than Allah's remembrance (Glory be to Him), they asked: Even Jihād in the cause of Allah? He said: Even if He strikes with his own sword, since Allah Almighty said: ﴿And Allah's remembrance is greater﴾. (2)

[2168] Al-Ḥusayn ibn Muḥammad informed me, ibn Shanabah narrated to us, Jaʿfar ibn Muḥammad Al-Firyābī, Yaḥyá ibn ʿAmmār Al-Maṣīṣī

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(1) **[2167] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Mūsá ibn ʿUbaydah, who is weak. It also includes ibn Shanabah who was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- Aṭ-Ṭabarānī reported it in ((Al-Muʿjam al-Kabīr)) 20/157 (326), and see ((Majmaʿ az-Zawāʾid)) 10/74.
- See also his explanation in ((Jāmiʿ al-ʿUlūm wal-Ḥikam)) by Ibn Rajab 1/444.

(2) The assessment of the reliability of the chain of transmitters:
- The vierifiers graded it weak as it was narrated through a Munqaṭiʿ (broken) chain of transmission.

The authentication of Ḥadīth:
- It was reported by Aḥmad in ((Al-Musnad)) 5/239 (22079), and Aṭ-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 20/166 (352), and in ((Al-Muʿjam aṣ-Ṣaghīr)) 1/138 (209), and in ((Supplication)) (1856), and Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 10/73: Its men are the men of Aṣ-Ṣaḥīḥ, and Al-Daraqutnī graded it Ṣaḥīḥ (authentic) in ((Al-ʿIlal)) 6/64 and reported it as Mawqūf to Muʿādh.

narrated to us, Abū ʿUsāmah narrated to us, on the authority of ʿAbdul Ḥamīd ibn Jaʿfar, on the authority of Ṣāliḥ ibn Abī Gharīb, that Kathīr ibn Murrah al-Ḥaḍramī, said: I heard Abū Ad-Dardāʾ saying: Should not I inform you of the best deeds and the most beloved to your Lord and its perfect in degrees, and it is better for you than to conquer your enemy and he strike your necks and your strike their necks, and it is better than giving Dinars and Dirhams in charity, they said: What is Abū Ad-Dardāʾ? He replied: Allah's Almighty remembrance:

﴿And Allah's remembrance is greater﴾. (1)

Salmān was asked: Which deed is better? He said: Did not you recite the Qurʾān: {the remembrance of Allah is greater], therefore, nothing is superior to Allah's remembrance (May He be glorified and exalted).

[21269] ʿAbdullah ibn Ḥamid informed me, Muḥammad ibn Yaʿqūb informed me, Ḥamīd ibn Dāwūd narrated to us, Yazīd ibn Khālid narrated to me, ʿAbdul Raḥman ibn Thābit narrated to us, on the authority of his father, on the authority of Makḥūl, on the authority of Jubayr, on the authority of Mālik ibn Yakhāmir, that Muʿādh ibn Jabal said: I asked the Messenger of Allah (P.B.U.H): Which deed is more beloved to Allah?" He said:

"To die while your tongue is fresh with the remembrance of Allah (may He be glorified and magnified.. (1)"

[2170] ʿAbdullah ibn Ḥāmid informed me, Ismāʿīl ibn ʿIbrāhīm informed us, Salamah ibn Muḥammad ibn Mujāshīʿ Al-Bahilī, Khālid ibn Yazīd Al-

(1) **[2168]The assessment of the reliability of the chain of transmitters:**
- It includes Ibn Shanabah, no Jarḥ or Taʿdīl was raised about him, and I could not find Al-Maṣīṣī.

The authentication of Ḥadīth:
- It was reported by At-Tirmidhī, The Book of Invocations, Chapter on the Virtue of Dhikr (3377) and Ibn Mājah, Book of Adab (good manners), Chapter on the Virtue of Dhikr (3790), and Al-Ḥākim in ((Al-Mustadrak)) 1/673 (1825), and he said: The chain of transmission is Ṣaḥīḥ and they did not report it. It was graded Ṣaḥīḥ by Ibn ʿAbd al-Barr in ((at-Tamhīd)) 6/56, and Al-Albānī reported it in ((Ṣaḥīḥ al-Jāmiʿ)) (2629), ((Al-Mishkat)) (2269).

ʿUmarī narrated to us, Sufyān ath-Thawrī narrated to us, on the authority of ʿAṭāʾ ibn Qurrah, on the authority of ʿAbdullah ibn Ḍamrah, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"The world, with all that it contains, is cursed except for the remembrance of Allah and that which pleases Allah; and religious scholars and seekers of knowledge." (1)

The sages said: Remembering Allah came as the best of things, since the reward of Dhikr is Dhikr as Allah Almighty said:

﴿Remember Me; I will remember you﴾ [Qurʾān: 2:152]

This view is affirmed by the following narration.

[2171] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us, Makkī ibn ʿAbdān informed us, ʿAbdullah ibn Hāshim narrated to us, Abū Muʿāwiyah narrated to us, on the authority of Al-Aʿmash, on the authority of Abū Ṣāliḥ, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"The Messenger of Allah (P.B.U.H) said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with His slave's repentance than one of you who unexpectedly finds his lost camel. 'He who comes closest to Me in one span, I come closer to him a cubit; and he who gets near to Me a cubit, I get closer to him a fathom; and if he approaches to Me walking, I go to him running."

[2172] ʿAbdullah informed us, Makkī informed us, ʿAbdullah ibn Hāshim informed us, ʿAbdul Raḥman narrated to us, Sufyān narrated to

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(1) **[2170] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Khālid ibn Yazīd who was criticized by Abū Ḥātim and Ibn Maʿīn, and Salamah reported rejected Ḥadīths on the authority of Khālid. It also includes who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It was reported by At-Tirmidhī, The Book of Asceticism, The Chapter on the Insignificance of the World to Allah Almighty (2322), and he said: Hasan Gharib, and Ibn Mājah, The Book of Asceticism, The Chapter on the Likeness of the World (4112), and see: ((Al-ʿIlal)) by Daraqutnī 5/89 (735 Al-Albānī classed it as hasan in "Ṣaḥīḥ al-Targhīb wat-Tarhīb" (106).

us, on the authority of Abū Isḥāq, that Al-Agharr Abū Muslim said: I bear witness that Abū Hurayrah and Abū Saʿīd bore witness on the Messenger of Allah (P.B.U.H) that he said:

The Messenger of Allah (P.B.U.H) said, "Any group of people that assemble in one of the Houses of Allah to recite the Book of Allah, learning and teaching it, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will mention them to those (the angels) in His proximity." (1)

[2173] Ibn Fanjawayh informed us, ibn Shanabah narrated to us, Al-Firyābī, Abū Bakr ibn Abī Shaybah narrated to us, ʿUbaydullah narrated to us, on the authority of Isrāʾīl, on the authority of as-Suddī, that Abū Mālik commented on Allah's statement,

﴿the remembrance of Allah is greater﴾, as he said:

There is no greater value in prayer than Allah's remembrance. Awn said; "The prayer that you used to observe and remember Allah while performing prayer is better than what prayers forbade you from doing about immorality and wickedness."

Ibn ʿAṭāʾ stated that ﴿And the remembrance of Allah is greater﴾ than to stay with him in disobedience,

﴿And Allah is Aware of what you are doing﴾. (2)

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(1) **[2172] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except for the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him.

The authentication of Ḥadīth:
- Narrated by Muslim, Book of Remembrance and Supplication..., Chapter: The virtue of gathering over recitation of the Qurʾān and remembrance (2700).

(2) **[2173] The assessment of the reliability of the chain of transmitters:**
- Its chain includes as-Suddī who is Ṣadūq Yahim (truthful yet oblivious), and Ibn Shanabah, no Jarḥ or Taʿdīl was raised about him.

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 20/158, with a weak chain of transmission, including Sufyān ibn Wakīʿ and as-Suddī, and I did not find a follower of it.

Qurʿān 29: 46: Allah Almighty: ﴿And dispute the People of the Book﴾.

Al-Jidāl (dispute), literally to make the opponent deviate from his doctrine, it is originally derived from the severity of twist, that is why the eagle is called Ajdal due to its strong body. It was said: Al-Jidāl is derived from al-Jadālah , that is, both of the two opponents would have to overcome his fellow and throw him down on the earth. (1)

﴿Unless gracefully﴾, meaning: Use the gentle and kind way of speaking to them and inviting them to Allah, and draw their attention to the signs of Allah and His proof.

﴿Except with those of them who act wrongfully﴾.

Mujāhid said: It means: If they say evil, say good,

﴿Except with those of them who act wrongfully﴾ that is: if they refused to give the tribute and waged a war, so they had to have the sword in them until they surrendered or accepted to pay the tribute.

Zayd commented on the verse:

﴿Except with those of them who act wrongfully}: It refers to those who insist on disbelief after the proof is established against them.

Mujāhid said: It means: If they speak good, they say fair words,

Meaning: They refused to give tribute and called for war, so fight those people with swords until they submit or confirm the tribute.

Saʿīd ibn Jubayr said: they are the people of war, they have no pledge, so fight them in the sword. Ibn Zayd commented on Allah's statement:

(1) Al-Rāghib Al-Iṣfahānī said in ((Mufradāt Alfāẓ al-Qurʾān)) (89-90): Argument is a negotiation in the manner of dispute and prevailing, and it is derived from the braid of the rope, meaning: I tightened its knot, and from it the braid, and the braid of the building is its tightness and braided shield, and the braider is the falcon whose structure is tight, and the braider is the tight palace Building, including arguing, is as if the two arguing are deflecting each other from his opinion, and it was said: The origin of the argument is conflict and falling down on the Jadālah, that is, the solid ground. It was mentioned by Ibn Manẓūr in ((Lisān al-Arab)) (104-105).

﴿Except with those of them who act wrongfully﴾, by remaining on disbelief after the argument was raised against them.

In figurative terms, the verse states except for those who acted wrongly towards you.

Qatādah and Muqātil said: This verse was abrogated by His statement: (Glory be to Him):

﴿Fight those who do not believe in Allah and the Last Day ….﴾ [9:29],

And say, ﴿We believe in what has been revealed to us and what was revealed to you﴾ [29:46]

[2174] Muhammad ibn ʿAbdullah ibn Ḥamdūn informed us, Aḥmad ibn Muḥammad ibn Al Ḥasan informed us, Muḥammad ibn Yaḥyá narrated to us, ʿAbdul Razzāq narrated to us, from Maʿmar, from Az-Zuhrī, said: ibn Abī Namlah Al-Anṣārī, whose name is Namlah informed him:

"When he was sitting with the Messenger of Allah (P.B.U.H) and a Jew was also with him, a funeral passed by him. He (the Jew) asked (Him): Muhammad, does this funeral speak? The Prophet (P.B.U.H) said: Allah has more knowledge. The Jew said: It speaks.

The Messenger of Allah (P.B.U.H) said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostles. If it is false, do not confirm it, and if it is right, do not falsify it." (1)

Abū Salamah reported Abū Hurayrah as saying: the people of the Scriptures would read the Torah in Hebrew and they interpret it in Arabic for the Muslims, then the Messenger of Allah (P.B.U.H):

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(1) **[2174] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes Namlah and he is acceptable, and no Jarḥ or Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- It was reported by Abū Dāwūd, The Book of Knowledge, Chapter: Narrating the Ḥadīth of the People of the Book (3644), and Aḥmad in ((Al-Musnad)) 4/136 (17225), and the editors graded it Ḥasan, and they mentioned evidence for it, and Ibn Ḥibbān in ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 14/151 (6257), and the Ḥadīth was classified as weak by Ibn al-Qaṭṭān because it includes Namlah. By Al-Ḥārith ibn ʿUbaydah and perhaps it is Ḥasan in all its routes.

"Do not believe the people of the Book and do not falsify them" and say: ﴿Our God and your God is ⌜only⌝ One. And to Him we ⌜fully⌝ submit.﴾

﴿Our God and your God is ⌜only⌝ One. And to Him we ⌜fully⌝ submit…. the verse﴾ [29:46]

Sufyān, Musaʿar, reported from Saʿīd ibn Ibrāhīm, on the authority of ʿAṭāʾ ibn Yasār, he said: While one of the people of the Book would speak to his companion and they would glorify Allah whenever he mentioned some of their affairs, so they came to the Messenger of Allah and informed him (P.B.U.H), so he said: **"Do not believe them nor deny them."**

﴿Our God and your God is ⌜only⌝ One. And to Him we ⌜fully⌝ submit﴾ [29:46] (1)

Qurʿān 29: 47: ﴿Similarly to earlier messengers, We have revealed to you a Book﴾, meaning: As We have revealed a Book upon them, so have we revealed the Book to you as well.

﴿The faithful of those to whom We gave the Scriptures believe in it﴾, referring to the believers of the people of the Book, like ʿAbdullah ibn Salām and his companions.

﴿As do some of these﴾, referring to the people of Mecca, ﴿Who believe in it﴾, they are the believers of Meccans.

According to Muḥammad ibn Jarīr:

Just as We revealed the Book to the Messengers who came before you, O Muhammad, so We have also revealed this Book to you.":

﴿And none denies Our revelations except the ⌜stubborn⌝ disbelievers﴾

Qatādah said: Denial will follow knowledge.

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(1) The assessment of the reliability of the chain of transmitters:
- Its chain is Mursal and his men are trustworthy.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 3/21 with a different context, and that the narrators were the Companions, and he did not mention praising, and it is Mursal yet Ṣaḥīḥ.

Qurʿān 29: 48: Allah Almighty said: ﴿And you could not read﴾ O Muḥammad﴾ ﴿before this﴾, meaning: before this Book that We have revealed it to you.

﴿Nor could you write at all, Otherwise, the people of falsehood would have been suspicious﴾, means, ʿif you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets that came before. This view was held by Qatādah. ﴿The people of Falsehood﴾ are Jews.

The meaning of the verse is that they would have doubted you, arguing that the one described in the Torah is illiterate, He neither read nor wrote.

Qurʿān 29: 49: Allah Almighty said: ﴿Nay It is﴾ It refers to the Qurʾān, ﴿clear revelations﴾, as narrated from Al-Ḥasan. (1)

According to ibn ʿAbbās and Qatādah: It refers to Muḥammad (P.B.U.H) and knowing he is illiterate.

﴿But this Qurʾān is a set of clear revelation preserved in the hearts of those gifted with knowledge.﴾ (2)

People of Knowledge who have found it in their Books say that it exists in their hearts. This interpretation is affirmed by the recitation of ibn Masʿūd and ibn As-Samayfaʿ ﴿Nay it is verses﴾, (3)

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(1) It was omitted from (H), and the tradition was reported by ʿAbdul Razzāq Al-Samaʾānī in his ((Tafsīr)) 3/99, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 6/21 with the wording: The Qurʾān is clear verses in the breasts of those who were given knowledge, meaning the believers, and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3077, and Al-Baghawī mentioned it in ((Maʿlīm al-Tanzīl)) 6/250, and Al-Qurṭubī in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/354, and Ibn Kathīr in ((Tafsīr al-Qurān al-ʿAẓīm)) 10/520-521.

(2) It was reported by ʿAbd al-Razzāq in ((Tafsīr al-Qurʾān)) 3/99, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/5, and he chose it, and Ibn Abī Ḥātim in ((Tafsīr al-Qurān al-ʿAẓīm)) 9/3077, and Al-Qurṭubī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān 13/354, Ibn Kathīr in ((Tafsīr al-Qurʾān Al-ʿAẓīm)) 10/521, As-Suyūtī added in his attribution in ((Ad-Durr al-Manthūr)) 11/562 to Ibn Al-Mundhir, and ash-Shawkānī mentioned him in ((Fatḥ al-Qadīr)) 4/257 , and Alūsī in ((Al-Rūḥ)) 20/322, and all of them narrated it on the authority of Qatādah and it was attributed to ibn ʿAbbās..

(3) This is affirmed by the recitation of those who read it (Rather, it is a clear sign) in a singular form.

﴿And none denied Our revelations except the stubborn wrongdoers﴾.

Qurʿān 29: 50: Allah Almighty said: ﴿They say, ﴿If only ˹some˺ signs had been sent down to him from his Lord!﴾, as it was revealed to the prophets before you.

Say, ˹O Prophet,˺ ﴿Signs are only with Allah. And I am only sent with a clear warning﴾

Ibn Kathīr, Al-Aʿmash, Al-Kisāʾī, Khalaf, Ayyūb and ʿAṣim according to the narration of Abū Bakr: {Āyah}, in singular form, while the other reciters read it: {Ayyāt} in plural form. This is the choice of Abū ʿUbayd, as Allah Almighty said:

﴿Signs are only with Allah﴾, If He wills, He sends it, and it is mine, nor within my ability.

﴿And I am only sent with a clear warning﴾.

Qurʿān 29: 51: Allah Almighty said: ﴿Is it not enough for them that We have sent down to you the Book, ˹which is˺ recited to them. Surely in this ˹Quran˺ is a mercy and reminder for people who believe﴾, this is a response clause for their statement:

﴿If only some sings had been sent down to him from his Lord!﴾﴾

here was a narration narrated by ibn Jurayj, by Amr ibn Dinah, by Yaḥyá ibn Jaʾdah among some Muslims going to the Prophet (P.B.U.H). Some of these papers contained some writings sent by some Jews to the Prophet (P.B.U.H). When He looked at them, he dropped it, and then he said:

"It is enough for some people to be fools or false to deviate from what has been revealed to their prophet to what has been brought by others than their prophet to some people others than them."

- The more correct is (This); because the reading of Ibn Masʿūd and Ibn as-Samayfaʾ (Rather, this is clear verses), Al-Qurtūbī said in ((al-Jāmiʿ li-aḥkām al-Qurʾān)): (He (Muḥammad) peace be upon him were verses, not just one verse, because he indicated many things in the matter of religion, so that is why he said: Rather, it is clear signs). Moreover, ash-Shawkānī said in ((Fatḥ al-Qadīr)): There is no evidence in this reading for that; because the reference may be to the Qurʾān just as it is permissible to be to the Prophet. Rather, its reference to the Qurʾān is more evident because this does not need interpretation…, and see: ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al-Qurtūbī 13/354, ((Al-Baḥr al-Muḥīṭ)) by Abī Ḥayyān 7 / 151, ((Fatḥ al-Qadīr)) by al-Manāwī 4/257, ((The Muʿjam al-Qirāʾāt)) by Al-Khatīb 7/177.

Hence, the verse: ﴿It is not enough﴾….. The verse. [1]

Qurʿān 29: 52: ﴿Say, O Prophet, ﴿Sufficient is Allah as a Witness between Me and you﴾, that I'm His Messenger, and this Book i.e. the Qurʿān is His Book.

﴿He fully knows whatever is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, it is they who are the true losers﴾.

Qurʿān 29: 53: Allah Almighty said: ﴿They hasten the punishment﴾, It was revealed about an-Naḍr ibn al-Ḥārith, [2] when he said:

﴿…….then rain down stones upon us from the sky or overcome us with a painful punishment﴾ [Qurʿān 8: 32] [3] and he said as well:

﴿…….Hasten for us our share ˹of the punishment˺ before the Day of Reckoning.﴾ [38: 16]

Ibn ʿAbbās said: It means: What I have promised you not to punish some people nor uproot them, nor should I delay their punishment until the Day of Resurrection. This meaning was mentioned in Allah's saying:

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(1) The assessment of the reliability of the chain of transmitters:
- Its chain is Mursal and his men are trustworthy.

The authentication of Ḥadīth:
- It was reported by ad-Dārimī in ((As-Sunan)) (495), Abū Dāwūd in ((Al-Marāsīl)) (454), aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/7, al-Ismāʿīlī in ((Muʿjam ash-Shuyūkh)) 3/772, and al-Khatīb In ((Muwaḍiḥ)) Awhām al-Jamʿ wat-Tafrīq)) 2/544, (Jāmiʿ Bayān al-ʿIlm) by al-Khatīb 2/800, which is Mursal Ṣaḥīḥ, and the Marfūʿ (raised to the Prophet) is Ḥasan from the Musnad of Abū Hurayrah, as it is with the Ismāʿīlī and others.

(2) See: ((Maʿālim at-Tanzīl)) by Al-Baghawī 6/251, ((Al-Kashshāf)) by Al-Zamakhsharī 7/209, ((al-Jāmiʿ Aḥkām al-Qurʾān)) by al-Qurtūbī 13/356, ((Al-Baḥr al-Muḥīt)) by Abū Ḥayyān 7/152 and they did not attribute it, and the correct view is that it was revealed about the ignorant people of this nation, as aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 21/8, and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3074 on the authority of Qatādah.

(3) Al-Anfāl: 32, and Al-Bukharī reported it, Book of Interpretation, Chapter: Allah would not punish them while you are among them, and He would not punish them while they seek forgiveness (4648), from the Ḥadīth of Anas ibn Mālik, he said: Abū Jahl ibn Hishām said, O Allah, if this is the truth from You, then rain stones on us from Heaven or bring us a painful punishment and so forth.

﴿But the Hour is their appointment [for due punishment]﴾ [46]

Aḍ-Ḍaḥāk said: It means their life in this world. It was said: it refers to the day of Badr.

﴿the punishment would have certainly come to them at once. But it will definitely take them by surprise﴾, refers to the punishment:

﴿When they least expect it﴾.

Qurʿān 29: 54: ﴿They urge you to hasten the punishment. And Hell will certainly encompass the disbelievers﴾, there is none from among them except he will be admitted to Fire. It was said: It is attached to Allah's Almighty statement:

Qurʿān 29: 55: ﴿On the Day the punishment will overwhelm them﴾, meaning: It will afflict them, {from above them and from below their feet﴾.

Meaning: They will be seized by the punishment of Hellfire in the Hereafter.

The Kūfī reciters, Nāfiʿ, and Ayyūb recited it {Wayaqūl} with Yāʾ, however, the other reciters read it with Nūn. ﴿Reap what you sowed.﴾

Qurʿān 29: 56: Allah Almighty said: ﴿O My believing servants! My earth is truly spacious, so worship Me ʿalone﴾

﴿O My believing servants! ʿIrāqī other than ʿAṣim recited it with Kasrah of it, while others recited it with Fathah of it. ﴿My earth is truly spacious﴾, ibn ʿĀmir recited it with Fatḥah of Yāʾ, while others recited it with Sukūn.

﴿So worship Me alone﴾.

Rather than obey a creature that disobeys me, unify me.

Saʿīd ibn Jubayr said: If someone commits a sin in a place, get out of it as Allah's land is vast, thus, you should do Hijrah and Jihād.

ʿAtāʾ said If you are commanded to disobey, flee from it as my land is vast. Mujāhid said: My earth is vast, so migrate and strive.

Muqātil and Al-Kalbī said: It was revealed about the powerless among the believers who were in Mecca who could not be able to reveal their faith and worship Allah Almighty, urging them to migrate, so He said:

﴿The land of Medina is safe and secured﴾.

Muṭarrif ibn ʿAbdullah ibn Ash-Shikhkyar commented on ﴿My earth is vast﴾, namely, you have much provisions, so come out of the land you are in.

[2175] ʿAbdullah ibn Hamīd Al-Wazzān informed us, ʻAḥmad ibn Muḥammad ibn Shādhān informed us, Ji'awyah narrated to us, Ṣāliḥ ibn Muḥammad narrated to us, on the authority of Sulaymān, on the authority of ʻAbbād ibn Manṣūr An-Nājī, that Al-Ḥasan reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever escape with his religion from one land to another even if it was a span of the land, He will be admitted to Paradise and he will be in company of Ibrāhīm (Peace be upon him) and Muḥammad (P.B.U.H). (1)

Qurʿān 29: 57: ﴿Every soul will taste death, then to Us you will ⌜all⌝ be returned﴾

Abū Bakr recited it with Yāʾ, so do not stay in the land of disbelievers.

Qurʿān 29: 58: ﴿As for⌝ those who believe and do good, We will certainly house them in ⌜elevated⌝ mansions in Paradise﴾

Ḥamzah Al-Kisāʾī and Khalaf recited it Lanuthwyannahm with Thāʾ and after Wāw with Yāʾ, namely, He caused them to dwell in Paradise.

﴿Under which rivers flow, to stay there forever. How excellent is the reward for those who work ⌜righteousness!﴾

Qurʿān 29: 59: ﴿Those who patiently endure, and put their trust in their Lord!﴾

Qurʿān 29: 60: Allah Almighty said:

﴿How many are creatures that cannot secure their provisions!﴾

The Messenger of Allah (P.B.U.H) said to the believers in Mecca and the

(1) **[2175] The assessment of the reliability of the chain of transmitters:**
- It is Mursal and Ṣaḥīḥ as it contains Ṣāliḥ ibn Muḥammad at-Tirmidhī, a Mutaham Sāqiṭ (disregarded), and Sulaymān ibn ʿAmr is a liar, and ʿAbbād ibn Manṣūr an-Nājī is Mudallis and he made ʿanʿanah (literal transmission, using the word ʻAn).

The authentication of Ḥadīth:
- I could not find it, and az-Zaylaʿī did not attribute it in ((Takhrīj Ḥadīths waʾthār Al-Kashshāf)) 1/351 to other than the compiler.

disbelievers who had hurt them: Set out to Medina and migrate, and do not stay with the wrongdoers.

They said: "O Messenger of Allah, how can we set out in Medina and we have neither home nor property, so who will provided us with food and drink? Hence, Allah Almighty sent down this verse:

﴿How many are creatures cannot secure their provisions!﴾, meaning: that needs provisions which could not save their provisions for tomorrow, i.e the birds and the beasts.

﴿It is Allah who provides for them and you as well﴾ a day by day.

﴿And He is the All-Hearing and All-Knowing﴾, who heard you when you said: We fear poverty if we leave our home.

﴿The All-Knowing﴾ in what you bear in your hearts and your affair will return to.

[2176] Abū ʿAbdullah ibn Al-ḤḤusayn ibn Muḥammad Ath-Thaqāfī informed us, ʿAbdullah ibn ʿAbdul-Raḥmān Ad-Daqqāq narrated to us, Muḥammad ibn ʿAbdul ʿAzīz narrated to us, Ismāʿīl ibn Zurārah Al-Raqqī narrated to us,

Abul-ʿAṭūf Al-Jarrāḥ ibn Al-Minhāl Al-Jazarī, on the authority of Az-Zuhrī, on the authority of ʿAtāʾ ibn Abī Rabāḥ, that ibn ʿUmar said: I entered with the Messenger of Allah (P.B.U.H) a garden of the Helpers, so the Messenger of Allah started to pick up dates with his own hand and ate, hence he said:

"Eat, O ibn ʿUmar." I said: "O Messenger of Allah! O Messenger of Allah, I have no appetite for it, O Messenger of Allah. He (P.B.U.H) said: "But I yearn for it, and this is the fourth day that I have not eaten food, so I did not find it." I said: "We belong to Allah, and we seek His help." He said: "O ibn ʿUmar, had I asked my Lord to give me many times the like of the kingdom of Khosrau and Caesar, however, But being filled for a day and hungry for a day , so what would you do, O ibn ʿUmar if you live for long and you remain amid the scarp of people who hide the provision of a year and the faith will be weak". Then it was revealed to the Messenger of Allah (P.B.U.H):

﴿How many are the creatures that cannot secure their provisions!﴾ (1)

[2177] ibn Fanjawayh informed me, ibn Ḥabash narrated to me, Abū Ya'lá Al-Mawṣilī narrated to us, Yaḥyá ibn Ma'īn narrated to us, Yaḥyá ibn Al-Yamān narrated to us, on the authority of Sufyān, that ʿAlī ibn Al-ʿAqmar:

﴿'No O Lord! But being filled for a day and hungry for a day﴾, said: It means that it would not save something for tomorrow. (2)

Sufyān said: There is no creature among Allah's creation that saves except for man, mouse and ant. (3)

Qurʿān 29: 61: ﴿If you ask them ˹O Prophet˺ who created the heavens

(1) **[2176] The assessment of the reliability of the chain of transmitters:**
- Al-Jarraḥ ibn al-Minhāl is very weak, including those whom I did not find.

The authentication of Ḥadīth:
- It was reported by Ibn Abī Hātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3078, and as-Suyūtī graded it weak in ((ad-Durr Al-Manthūr)) 11/568.
- Ibn Kathīr graded it defective in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 10/526-527, where he said: This is Ḥadīth Gharīb (strange), and Abū al-ʿAtūf al-Jazarī - who is Al-Jarraḥ ibn Al-Minhāl - is weak, and ash-Shawkānī said in ((Fatḥ al-Qadīr)): This Ḥadīth is extremely rejected For his violation of what the Prophet (P.B.U.H), used to give his wives the year's food, as was proven in the reliable Ḥadīths , and in his chain of transmission is Abū al-ʿAtūf, who is weak.

(2) **[2177] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Yaḥyá ibn al-Yamān made many mistakes and he had confused.

The authentication of Ḥadīth:
- It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 11/21, and Ibn Abī Ḥātim reported it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3079, and Al-Baghawī mentioned it in ((Maʿlīm at-Tanzīl)) 6/253, and Ibn ʿAṭiyyah in ((Al-Muḥarrar al-Wajīz)) 4/325 with the wording: Do not transfer and do not consider saving it, and Abū Ḥayyān mentioned it in ((Al-Baḥr Al-Muḥīṭ)) 7/154, and As-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11/570 by Ibn Abī Shaybah and Ibn Al-Mundhir, all of them on the authority of ʿAlī ibn al-Aqmar.

(3) It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 11/21, and Ibn Abī Ḥātim reported it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3079, and Al-Baghawī mentioned it in ((Maʿlīm at-Tanzīl)) 6/253, and Ibn ʿAṭiyyah in ((Al-Muḥarrar al-Wajīz)) 4/325 with the wording: Do not transfer and do not consider saving it, and Abū Ḥayyān mentioned it in ((Al-Baḥr Al-Muḥīṭ)) 7/154, and As-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11/570 by Ibn Abī Shaybah and Ibn Al-Mundhir, all of them narrated it on the authority of ʿAlī ibn al-Aqmar

and the earth and subjected the sun and the moon ˹for your benefit˺, they will certainly say, "Allah!" How can they then be deluded ˹from the truth˺?﴾

Qurʿān 29: 62: ﴿Allah gives abundant or limited provisions to whoever He wills of His servants. Surely Allah has ˹full˺ knowledge of everything﴾.

Qurʿān 29: 63: ﴿And if you ask them who sends down rain from the sky, giving life to the earth after its death, they will surely say, "Allah!" Say, "Praise be to Allah!" In fact, most of them do not understand﴾

Qurʿān 29: 64: Allah Almighty said: ﴿This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew﴾. (1)

Al-Ḥayawān means the true everlasting life that will never end, but will continue forever and ever.

﴿If they but knew.﴾ however, they do not know that.

Qurʿān 29: 65: ﴿If they happen to be aboard a ship ˹caught in a storm﴾, and they fear being drown or ruined,

﴿They cry out to Allah alone in sincere devotion, But as soon as He delivers them ˹safely˺ to shore, they associate ˹others with Him once again﴾.

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(1) It was mentioned by Al-Baghawī in ((Maʿlīm at-Tanzīl)) 6/253, Al-Zamakhsharī in ((Al-Kashshāf)) 3/211, Al-Alūsī in ((Rūḥ al-Maʿānī)) 11/21, and Ibn Al-Jawzī ((Zād Al-Masīr)) 6/282 all of them narrated it on the authority of Sufyān Ibn ʿUyaynah, and al-Qurtūbī ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/360, and Abū Ḥayyān in ((Al-Baḥr Al-Muḥīṭ)) 7/154 to Ibn ʿAbbās with the wording: Only human beings, ants, mice and magpies are stored, and the narration was not found in ((Tafsīr Sufyān ath-Thawrī), and the magpie: It is a well-known bird, a type of crow, with two colors, black and white, and long-tailed. ((The End in Gharib Al-Ḥadīth and Al-Athār)) by Ibn Al-Athīr 3/276, ((Lisān Al-ʿArab)) by Ibn Manẓūr 4/3046.

- The meaning of the animal here is (life), and it is the saying of all the commentators. Az-Zamakhsharī said in ((Al-Kashshāf)) 3/211: The pattern Al-Ḥayawān contains what does not the pattern al-Ḥayyah contains, that is, what the pattern Faʿlān includes of movement and disturbance, such as whirlwind, twilight, flames, and the like, and life Movement just as death is stillness, so being on this pattern denotes the meaning of movement is an exaggeration in the meaning of life, and that is why it was chosen over life in this place that requires exaggeration..., and see what Ash-Shawkānī also said in ((Fatḥ Al-Qadīr)) 4/261.

Qurʿān 29: 66: Allah Almighty said: ﴿So let them be ungrateful for all We have given them﴾, to deny His favor in saving them from , ﴿And Let them enjoy themselves for now﴾,

Its Lām occurs in accordance with the recitation of Al-Aʿmash, Ḥamzah, Al-Kisāʾī, Khalaf and Ayyūb as opposed to ʿĀṣim, Nāfiʿ and ibn Kathīr. Others, however, recited it with Kasrah of Lām. This is Ab Ubayd's choice because He Almighty said: {Likafurū}, so that the speech is in conjugation.

Who recited it in jussive quoted ʿUbay ibn Kaʿb: (enjoy and you will know).

Who recited it in jussive form; it was quoted the recitation of Ubay ibn Kaʿb: (enjoy and You will know).

[2178] Abū Muḥammad ʿAbdullah ibn Ḥamīd informed me, in what he permitted me to related from him-Aḥmad ibn Muḥammad ibn Abī Saʿīd, Muḥammad ibn Al-Ḥusayn ibn ʿIshkāb narrated to us, ʿAffān narrated to us, Jaʿfar ibn Sulaymān narrated to us, Mālik ibn Dinār narrated to us, said: I heard Abū al-Āliyah recite: (Let them disbelieve in what We have given them and let them know). With Yāʾ (1), so Al-Kasrah has he meaning of Kay, whereas whose who recited it in Jussive form, it implies threatening.

Qurʿān 29: 67: ﴿How can they then believe in falsehood﴾, refers to the idols.

﴿And deny Allah's favours?﴾, refers to faith.

Qurʿān 29: 68: Allah (may He be glorified and exalted) said:

﴿And who does more wrong than those who fabricate lies against Allah or reject the truth after it has reached them? Is Hell not a ˹fitting˺ home for the disbelievers?﴾

(1) **[2178] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh, who was not mentioned with a impugnment or an validation, and ʿAffān ibn Muslim may be oblivious.

The authentication of Ḥadīth:
- Al-Qurtūbī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 13/363, and Al-Alūsī in ((Rūḥ al-Maʿānī)) 13/21, and he mentioned another way in which Abū al-Āliyah recited it, which I mentioned earlier.

﴿And who does more wrong that those﴾

Meaning: Those who fabricate lies against Allah, ascribing partners to Allah, and they said whenever they commit a shameful deed, they said:

﴿We found our forefathers doing it and Allah has commanded us to do it﴾. [Qurʾān: 7:28]

﴿Or reject the truth after it has reached them?﴾, referring to Muḥammad (P.B.U.H) and the Qurʾān, ﴿Is Hell not a ˹fitting˺ home for the disbelievers﴾.

Qurʿān 29: 69: Allah Almighty said: ﴿As for those who struggle in Our cause, We will surely guide them along Our Way﴾, meaning: Those who fought Our enemy for Us and support Our religion, We will reward them for what they died for.

﴿And Allah is certainly with the good-doers﴾

Abū Suʾrah said: ﴿And those who struggled in our cause﴾ in battle,

﴿We will guide them﴾ along the bath of martyrdom and forgiveness.

[2179] Al-Husayn ibn Muḥammad ibn Fanjawayh informed me, ʿUbaydullah ibn Shanabah narrated to us, ʿAbdullah ibn Muḥammad ibn Wahb narrated to us, ʿIbrāhīm ibn Saʿīd narrated to us, narrated to us, saying: I heard Sufyān ibn ʿUyaynah saying: If people differ, so look at what are the people of the borders, as Allah (Glory be to Him} saying:

﴿As for those who struggle in Our cause, We will surely guide them along Our Way﴾ (1)

Al-Fuḍayl ibn ʿĪyāḍ said: Those who strive for knowledge, We will guide them to act according to it.

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(1) **[2179] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission contains ʿAbdullah ibn Muḥammad ibn Wahb. He was charged with lying, and no Jarḥ or Taʿdīl was raised about Ibn Shanabah.

The authentication of Ḥadīth:

- It was mentioned by Al-Baghawī in ((Maʿālim at-Tanzīl)) 6/256, Ibn ʿAṭiyyah in ((Al-Muḥarrar al-Wajīz)) 4/326, and Al-Qurtūbī in "al-Jāmiʿ li-aḥkām al-Qurʾān" 13/365, on the authority of Ibn ʿUyaynah.

[1280] Abū Al-Hasan Muḥammad ibn Al-Qāsim informed me, Abū Aṭ-Ṭayyib Muḥammad ibn Aḥmad ibn Ḥamdūn narrated to me, ʿAbdul Raḥman ibn Al-Ḥusayn narrated to us, Muhammad Idrīs narrated to us, ʻAhmed ibn Abī Al-Ḥawarī narrated to us, said: I heard Abū Aḥmad, that is, Abū ʿAbbās Al-Ḥamadānī and Abū Sulaymān Ad-Dārānī commented in Allah's statement: ﴿And whose who struggle in Our cause, We will surely guide them along Our Way﴾, saying: Those who act according to what they know, Allah will guide them to what they do not know. (1)

On the authority of ʿUmar ibn ʿAbdul ʿAzīz, that he spoke some words and had a group of scholars with him. Al-Waḍīn ibn ʿAṭāʾ said to him: O Abū Marwan, why were you given this knowledge? He said: Woe to you, O Waḍīn, we fell short of knowing what we were ignorant of because of our failure to act with what we knew, if we had acted on some of what we knew, he would have bequeathed to us knowledge that our bodies cannot stand.

On the authority of ʿAbdullah ibn Az-Zubayr, he said: Wisdom goes: Whoever seeks me and would not find me, so let him search me in two places: To act as to the best of what he learns or to abandon the worst of what he does.

On the authority of ibn ʿAbbās, he said: It means: Those who strive in our obedience, We will guide to the paths of our reward.

According to Aḍ-Ḍaḥāk: Those who strive for the way of Hijrah will be guided into faithfulness..

There is a saying that says: Those who have strived to be patient while going through tails and tribulations are going to find rewards in the long run.

It is said as well: Those who remain steadfast on faith, We will guide them to enter Paradise, and he said: the like of Sunnah in this world is like Paradise

(1) **[2180] The assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:
- It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/3084, and Ibn Kathīr mentioned it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 10/530-531, with a Ṣaḥīḥ chain of transmission.

in the Hereafter, so whoever enters Paradise, will be secured, just as the one who sticks to the Sunnah in the world will be secured.

Al-Ḥusayn ibn Al-Faḍl said: There is an anastrophe in the words, namely: Those whom We guided on Our path, are those who strive in Our cause.

﴿And Allah is with the good-doers﴾ in help and support in this world, (1) and through reward and forgiveness in the Hereafter, and Allah knows best.

May Allah's peace and prayers be upon Muḥammad and his companions.

(1) Allah's company (Maʿiyyah) with His servants is of two types: private and public. And each one has rues.
- Sheikh Al-Islam Ibn Taymiyyah said: Al-Maʿiyyah in the Book of Allah is of two aspects: General and specific.
- So the common people are like His saying: {He is the One Who created the heavens and the earth in six Days, then established Himself on the Throne. He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is with you wherever you are. [Qurʾān: 57: 4] This company, and likewise the first is general to all creation...
- As for the special association, as the Almighty said: When He said to Moses and Aaron.
- {Allah reassured ˹them˺, "Have no fear! I am with you, hearing and seeing}.[Qurʾān: 20: 46]
- This is a specification for them without Pharaoh and his people, so he is with Moses and Aaron without Pharaoh, and likewise when the Prophet, may God's prayers and peace be upon him, said to Abū Bakr: {….Do not worry; Allah is certainly with us….} [Qurʾān 9: 40] It meant that Allah is with us without the polytheists who are hostile to them. ((Minhāj Al-Sunnah)) 8/373- 374.

Surat Al-Rūm (The Romans)

Surat al-Rūm was revealed in Mecca. It is composed of sixty verses, eight hundred and nineteen words, and three thousand five hundred and thirty-four letters.

[2181] [Abū Al-Ḥusayn ʿAlī ibn Muḥammad ibn Al-Ḥasan Al-Jurjāni, more than once, informed us, Abū Bakr Aḥmad ibn Ibrāhīm Al-Jurjāni and Abū Ash-Shaykh ʿAbdullah ibn Muḥammad Al-Aṣbahānī narrated to us, saying: Abū Isḥāq Ibrāhīm ibn Sharīk Al-Kūfī narrated to us, Aḥmad ibn Yūnus Al-Yarbū'ī narrated to us, Salām ibn Sulaymān Al-Madāʾinī narrated to us, Hārūn ibn Kathīr narrated to us, on the authority of Zayd ibn Aslam, on the authority of my father, on the authority of Abū Umāmah, that Abī ibn Kaʿb reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surat Al-Rūm, will have ten good deeds of reward with the number of every angel who glorifies Allah between the heaven and the earth and He will attain what he missed in his day and night."

In the Name of Allah, the Most Gracious, the Most Merciful

Qurʾān 30: 1: Allah (may He be glorified and exalted) said: ﴿Alif-Lām-Mīm﴾

Qurʾān 30: 2: ﴿The Romans have been defeated﴾

The scholars to Tafsīr said: There was a Persian woman who would not give birth except for Kings and heroes. The Romans have been defeated

Khosrau called her, saying: I would like to send an army to the Romans and assign a man from your sons, so which one of them would you nominate for this mission? She replied: This is such and such who is more evasive than the fox and more cautious than the eagle. And this is Farkhān who is more shooting than the spear, and this is Shahryar who is more forbearing than such and such. Appoint whomever you want. He said: I had assigned the forbearing, so he appointed Shahryar, so he marched out to the Romans

with the Persian people and defeated them, so he murdered and demolished their towns and cut of their olive trees. Caesars sent Yanās and Khosrau sent Shahryar. They encountered in Adhriʿāt and Buṣrá, which is the nearest part of the Levant to the Arab and non-Arab territories. As a result, the Persians defeated the Romans. While in Mecca, Prophet (P.B.U.H) and his companions were disturbed by this, since the Prophet (P.B.U.H) hated that illiterate Magians defeated the People of the Books of Byzantines. And the Meccan idolaters rejoiced at this and gloated over them. Later, they met the Prophet (P.B.U.H) and said You are people of a Book and the Christians are people of A Book and we are illiterate and our illiterate brothers of the Persians had beaten your brothers of the Byzantines and if you fight with us, we will defeat you, whereupon Allah Almighty sent down these verses:

[Qurʿān 30: 1-3] ﴿Alif-Lām-Mīm. The Romans have been defeated In a nearby land﴾

Up to the end of the verse. Afterwards, Abū Bakr (may Allah be pleased with him) reached out to the disbelievers, and asked: You cheered up because your brothers defeated ours? Do not be so rejoiced and do not feel at ease. By Allah the Romans will defeat the Persians, as our Prophet told us. At this, Ubay ibn Khalaf Al-Jumaḥī stood up at him and said: "You lied, O Abā Fuḍayl, thus, Abū Bakr (may Allah be pleased with him) replied: You are more lying, O enemy of Allah!, so he said: Appoint a term between us. I will bet you for it, namely, I will bet you for ten she-camels, so if the Byzantines defeated the Persians, you will pay for it, and if the Persians beat the Byzantines, I will pay for it. As a result, a three-year term was appointed.

Later, Abū Bakr (may Allah be pleased with him) came to the Prophet (P.B.U.H) and this was before betting had been forbidden, so the Messenger of Allah (P.B.U.H) said: "I did not say this, that Biḍʿ refers to something between three to nine, then Abū Bakr (may Allah be pleased with him) and met Ubay, who replied: "Maybe you feel regret?" "No." Abū Bakr replied. He said: I will raise you in the betting and in the

term, so he made it one hundred she-camels and extended the term up to nine years. Abū Bakr agreed on this. When Ubay ibn Khalaf feared that Abū Bakr may leave Mecca, He came to him and he remained with him, saying: I fear that you leave Mecca so set a guarantee for me, so He appointed his son ʿAbdullah ibn Abī Bakr. When Ubay ibn Khalaf wanted to set out for ʻUḥud, ʿAbdullah ibn Abī Bakr came to him and stayed at him, saying: No, by Allah, I will leave you unit you appoint a guarantee for you, so he appointed a guarantee for him then he set out for ʻUḥud, then Ubay ibn Khalaf came back and died in Mecca due to his injury that the Messenger of Allah did when he dueled with him.

On the day of Al-Ḥudaybiyah the Romans defeated the Persians, this had taken place in seven years after their talk, and this is the view of the majority of commentators. (1)

Abū Saʿīd Al-Khudrī and Muqātil said: On the day of Badr, the Muslims had the upper hand over the Meccan idolaters and the news came to them that the Byzantines had defeated the Persians, so the believers were rejoiced about this.

According to Ash-Shaʿbī, this term did not pass in which they set the betting, the Meccans, on their part was Ubay ibn Khalaf, and the Muslim, on their part was Abū Bakr. This had happened before the betting had been forbidden. When the

(1) Similarly, Al-Bukharī reported it in ((At-Tārīkh Al-Kabīr)) 8/139, and Al-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/18-19, ((Tārīkh al-Rusul wal Mulūk)) 1/468, and this narration was mentioned by Ibn Kathīr in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 9/11-10, and he said: Something similar to this was narrated on the authority of a group of followers, such as: ʿIkrimah, Ash-Shaʿbī, Mujāhid, Qatādah, As-Suddī, az-Zuhrī and others, and among the strangest of these contexts is what Imām Sunayd ibn Dāwūd narrated in his ((Tafsīr)) then he said: This is a strange context. Al-Zaylaʿī also regarded it Gharīb in ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) 3/54, and attributed it to the interpretation of Sunayd and said: This is Mursal, and At-Tirmidhī mentioned a part of it and, commenting: And this was before the prohibition of betting, and Al-Ḥākim narrated in ((Mustadrak)) also a small part of it, and it is in ((Sunan Aṭ-Tirmidhī)) Book of Interpretation, chapter and from Surat Al-Rūm (3194), and he said: This Ḥadīth is Ṣaḥīḥ Ḥasan Gharīb from the Ḥadīth of Niyār ibn Makram, we do not know it except from the Ḥadīth of ʿAbdul Raḥmān ibn Abī al-Zinād, ((Al-Mustadrak)) 2/445 and he said: Its chain is Ṣaḥīḥ according to the criteria of the two Sheiks, yet they did not report it.

Romans defeated the Persians and tied their horses in Al-Madāʾin and established Al-Rūmiyyah, Abū Bakr took the property of the betting from the inheritors of Ubay ibn Khalaf. He brought it to the Messenger of Allah (P.B.U.H). however, the Prophet (P.B.U.H) said to him: **"Give it in charity."**

According to ʿIkrimah and others, the Byzantines defeated the Persians is that after Shahryar had defeated the Byzantine, he kept conquering them and destroy their cities until he reached the Gulf.

While his brother Farrakhan was sitting for drink, he said to his companions: I saw myself sitting on the throne of Khosrau. His words reached Khosrau, so he wrote to Shahryar: When you review my letter, sent the head of Farrakhan to me, so he wrote to him: You will never find a man who has an assault in the enemy as him, so do not do that. However, he wrote the letter in the Persian men instead of him, so bring his head to me, so he debated with him about this, so Khosrau became angry of this and did not like it. Later, he sent a letter of the people of Persia that I had toppled Shahryar from you and appointed Farkhān instead of him, then he sent to the post man a small letter in which he ordered him to kill Shahryar. He said: When Farkhān assume power, his brother conceded to him, so give it to him. When Shahryar read the book, he said: I hear and obey and relinquish the throne and appointed Farkhān and gave the letter to him. At this, he said: Bring Shahryar to me to chop his neck. He said: Wait until I write my will. He said: Yes. He called upon the vessel and gave three documents to him, saying: I checked up Khosrau in all this and you want to kill in one letter. Whereupon, he brought back the kingdom to his brother. Then, Shahryar had written to the Caesar the king of Byzantines: I have some need from you that cannot be carried by the mailmen, nor the letters can convey it, so meet me. And Do not meet me except with fifty Persians, as I will meet you in fifty Romans.

Khosrau marched in fifty thousand Romans and started to send his spies in the road, fearing that Shahryar had plotted against him. His spies came to him and informed him that he came only with fifty men, then they met in The

dome was made of silk brocade and everyone had a knife. They called out an interpreter between them.

Shahryar said: It is me and my brother who destroyed your cities with our plot and our courage. Khosrau envied us and wanted me to kill my brother, but I refused. Then he ordered me to kill my brother. We then toppled him, and we and my brother will fight with you against him.

He said: You are right, then one of them pointed to the other that when the secret reaches beyond two, it will be divulged, thus killing the interpreter with their knives. Later, the Byzantines came to the Persians and followed them and killed Khosrau.

The news came to the Messenger of Allah (P.B.U.H) while he was in Al-Ḥudaybiyah, so he rejoiced and those with him. That is Allah's statement.

﴿Alif-Lām-Mīm* The Romans have been defeated﴾.

Qurʿān 30: 3: ﴿In a nearby land, Yet following their defeat, they will triumph﴾, from the land of Syria to the Land of Persia, which is Adhriʿāt.

Ibn ʿAbbās said: It refers to Syria's terminal point. Mujāhid replied: It is the land of Al-Jazirah. However, Muqātil said: It refers to Jordan and Palestine

ʿIkrimah said: It refers to Adhriʿāt and Kaskar. Muqātil ibn Ḥayyān said: It refers to the Syrian countryside.

﴿Yet following their defeat, they will triumph﴾, meaning: Ghalabatihim so Tāʾ was omitted from it as it was omitted from His statement:

﴿Establish prayer﴾ [21: 73], Iqmat.

Abū Ḥaywah Ash-Shāmī recited it: {Ghalbihm} with Sukūn of Lām, and there are two dialects, such as Aṭ-Ṭaʿn and Aṭaʿan.

﴿They will defeat the Persians﴾.

Qurʿān 30: 4: ﴿Within three to nine years﴾. ʿAbdullah ibn ʿUmar and Abū Saʿīd Al-Khudrī, Al-Ḥasan and Īsá ibn ʿUmar ﴿Ghalabat﴾ with Fatḥah of Ghayn and Lām. And ﴿Syughlabun﴾ with Ḍammah of Yāʾ and Fatḥah of Lām.

As per commentators, this was revealed when Allah Almighty informed His Prophet (P.B.U.H) that the Romans would defeat the Persians.

The meaning of the verse: ﴿Alif-Lām-Mīm*The Romans have been defeated﴾, by Persians,

Located near you, it is the closest. However Saʿīd ibn Jubayr and Ṭalḥah ibn Muṣarrif recited in (Fī Adānī ʻAl-ʻAraḍ) (in the nearest part of land) in plural form.

In spite of their defeat, they will triumph over the Muslims.

﴿Within three to nine years﴾.

When this term ended, the Muslims attacked the Romans.

[2182] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us, Al-Husayn ibn Ayyūb informed us, ʿAlī ibn ʿAbdul ʻAziz told us, Abū ʿUbayd informed us, ʻḤammād ibn Khālid narrated to us, on the authority of Muʿāwiyah ibn Ṣāliḥ, on the authority of Marthad ibn Sumayy, he said: I heard Abū Ad-Dardāʾ saying: Some people will come to recite:

(Alif-Lām-Mīm*The Romans have been defeated) {Ghalibat Al-Rūm}, however, the right recitation is Ghulibat Al-Rūm. Abū ʿUbayd recited it with Ghayn's Ḍammah [1]

﴿The ⌜whole⌝ matter rests with Allah before and after ⌜victory﴾

Meaning: Before the Romans defeated the Persians and after it. In both cases, the nominative is used to indicate the end of the sentence.

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(1) **[2182] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Muḥammad ibn ʿAbdullah ibn Ḥamdūn, neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:

- Al-Ḥākim reported it in ((al-Mustadrak)) 2/444 and said: Its chain of transmission is Ṣaḥīḥ, yet he did not report it. Similarly, it was narrated by al-Bukhārī in ((At-Tārīkh al-Kabīr)) 7/419 and ibn ʿAsākir in ((Tārīkh Dimashq)) 57/202.
- See: ((Maʿānī al-Qurʾān)) by az-Zajjāj 4/176, then he said: The meaning of end is that the word was omitted from it and the word denotes what remained after omission. However, they occurred in declinable on Ḍammah because it will be declinable in annexation by accusative as stated by al-ʻAkbarī in ((Imlāʾ mā man bihi al-Raḥmān)) (1036).

﴿And on that day the believers will rejoice﴾.

Qurʿān 30: 5: Allah Almighty said: ﴿At the victory willed by Allah﴾, refers to the Romans because they are the people of the Book. It also it refers to believers because Allah promised them would triumph over their enemy.

﴿For He is the Almighty, Most Merciful﴾.

[2183] Al-Husayn ibn Muhammad ibn Fanjawayh informed me, ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, ʿAlī ibn Muḥammad ibn Hamān narrated to us, ʿAlī ibn Muḥammad Aṭ-Ṭanāfisī narrated to us, An-Nuʿmān ibn Muḥammad narrated to us, on the authority of Abū Isḥāq Al-Fazārī, on the authority of Al-ʻAwzā'ī, on the authority of Yaḥyá, that Abū ʿAmr Ash-Shaybānī reported the Messenger of Allah (Peace be upon him) as saying: **"Persia is a butt or two butts, then no Persia afterwards, and the Romans, those of generation, whenever a generation passed away, another generation will succeed it."** (1)

Qurʿān 30: 6: ﴿This is the promise of Allah﴾, it occurred in accusative as infinitive,

﴿Ad Allah never fails in His promise. But most people do not know﴾.

Qurʿān 30: 7: Allah Almighty said: ﴿They only know the worldly affairs of this life﴾, meaning, the affairs of their sustenance in terms of how they earn money and trade, and how they sow, and how they reap, and how they build and how they live.

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(1) **[2183] The assessment of the reliability of the chain of transmitters:**

- ʿAlī ibn Hāmān is weak, including whom I did not find, and Abū Aḥmad Al-Qaḍī was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/206 (702), and Al-Ḥārith in his ((Musnad)) as in ((Bughiyat Al-Bāḥith)) 2/713, Nuʿaym in ((Al-Fitan)) 2/479 (1346), And Ibn Qutaybah in ((Gharib al-Ḥadīth)) 1/260 and he said: This Ḥadīth is Munqaṭiʿ, meaning: Mursal, and as-Suyūtī mentioned it in ((al-Jāmiʿ aṣ-Ṣaghīr)) and graded it weak.
- See: ((Fayḍ al-Qadīr)) by al-Manāwī 4/553. Similarly, Al-Albānī mentioned it in ((Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr)) (3954) and its weakness, and see: ((Silsilat Al-Aḥādīth aḍ-Ḍaʿīfah)) by Al-Albānī (3799).

﴿Yet most people are truly in denial of the meeting with their Lord!﴾, so they cared for their worldly life and neglect their next life.

﴿But are totally oblivious to the Hereafter﴾, meaning, the Hereafter is totally unknown to them, and they are wasting time and money for it, and they have not mediated nor worked for it.

Qurʿān 30: 8: Allah Almighty said: ﴿Have they not reflected on their own being? Allah only created the heavens and the earth and everything in between for a purpose and an appointed term﴾, meaning: for an appointed term, they will be perished when the Day of Resurrection comes.

﴿Yet most people are truly in denial of the meeting with their Lord!﴾

Qurʿān 30: 9: Allah Almighty said: ﴿Have they not travelled throughout the land to see what the end of those ˹destroyed˺ before them was? They were far superior in might; they cultivated the land﴾, That is, they cultivated and sewed it for planting and construction.

﴿And developed it more than these ˹Meccans˺ ever have. Their messengers came to them with clear proofs﴾, but they did not believe in them, so Allah (May He be glorified and exalted) destroyed them.

﴿Allah would have never wronged them, but it was they who wronged themselves﴾.

Qurʿān 30: 10: Allah Almighty said: ﴿Then most evil was the end of the evildoers for denying and mocking the signs of Allah﴾

﴿ʿĀqibat﴾, the Kūfī reciters read it in accusative, while Abū ʿAmr and other reciters read it in nominative.

﴿Those who did wrong﴾, meaning: those who committed sins.

{As-Sūʾī}, meaning: They will be doomed to Hellfire. According to another view: that {As-Sūʾā} is one of the Names of Fire just as Al-Ḥusná is one of the Names of Paradise.

﴿That they denied﴾, meaning: (the punishment of the wrongdoers who rejected Allah's signs) their misdeed drove them to deny.

﴾For mocking the sings of Allah﴿.

Qurʿān 30: 11: ﴾It is Allah Who originates the creation, and will resurrect it. And then to Him you will ⌜all⌝ be returned﴿.

(Abū Bakr and Abū ʿUmar recited it with Yāʾ).

Qurʿān 30: 12: Allah Almighty said: ﴾On the Day the Hour will arrive, the wicked will be dumbstruck﴿.

Ibn Abī Najī reported Mujāhid said: {Yublis} means: they grieved.

Abū Yaḥyá stated that the term Yublis means they will be humiliated.

Qatādah, Muqātil and Al-Kalbī said: The sinners will despair on that day.

Ibn Zayd said: Al-Mublis refers to whoever is struck by evil and calamity.

AL-Farrā said: they will lose their argument.

Abū ʿUbaydah said: they will regret, then he composed:

O man! Do you know a buried drawing

He said, I know him and he regretted.

As-Sulamī recited: (Yublas) with Fatḥah of Lām, but the first recitation appears more correct.

Qurʿān 30: 13: Allah Almighty said:

﴾There will be no intercessors for them from among their associate-gods﴿, meaning: the gods idolaters worshipped besides Allah will not benefit them or intercede on their behalf.

﴾And they will ⌜totally⌝ deny their associate-gods﴿, meaning: They will deny and will be innocent of their Partners.

Qurʿān 30: 14: ﴾And on the Day the Hour will arrive, the people will then be split ⌜into two groups﴿

Qurʿān 30: 15: ﴾As for those who believed and did good, they will be rejoicing in a Garden﴿,

Rawḍah means: Garden.

{Yuḥbarū), they will be honored according to ibn ʿAbbās.

According to Mujāhid and Qatādah: They will be comfortable. Abū ʿUbaydah said: They will rejoice and each joy will be followed by a teardrop.

Al-ʿAjjāj composed:

Praise be to Allah who granted joy

The truth supporters, verily the Lord is the Most Appreciative.

It refers to happiness. According to another view: Al-Ḥabrah literally refers to every good blessing, and At-Taḥbīr is improvement; that is why the Midād was called Ḥibṛ (ink), since written getting better with it; and the scholar was called Ḥabr, as he is attributed with good characters.

A poet composed:

.....It was written by the Ḥimyarī writer.

It was said: Yuḥbarūrun means they will be pleased with hearing.

[2184] ʿAbdullah ibn Ḥamid informed us, Ḥāmid ibn Muḥammad ibn ʿAbdullah informed us, Muhammad ibn Yūnus narrated to us, Rawḥ narrated to us, Al-Awzāʾī narrated to us, that Yaḥyá ibn Kathīr commented on the verse: ﴿They will be rejoicing in a Garden﴾, as saying: It means hearing in Paradise. (1)

[2185] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn ʿAbdullah informed me, ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, ʿUmayr ibn Mirdās narrated to us, Salamah ibn Shabīb narrated to us, ʿAbdul Qudūs ibn Al-Ḥajjāj narrated to us, he said: I heard Al-ʿAwzāʾī said:

﴿They will be rejoicing in a Garden﴾, it refers to hearing, and he added: If he goes in listening, no tree in Paradise except it will repeat after him. (2)

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(1) **[2184] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Muḥammad ibn Yūnus who is weak, and ʿAbdullah ibn Ḥamid, neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/38 (34021), and Hanād in ((Az-Zuhd)) 1/50 (4), and al-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/28, and Tamām in ((Al-Fawāʾid)) 1/62 (135), and Ibn Āsākir in ((Tārīkh Dimashq)) 70/55.

(2) **[2185] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes Abū Aḥmad Al-Qādī; he was not mentioned with Jarḥ or Taʿdīl, and ʿUmayr is oblivious.

[2186] It was narrated from Salamah ibn Shabīb, Rawwād ibn Al-Jarrāḥ al-ʿĀṣqalānī narrated to us, he said: I heard Al-ʻAwzā'ī, saying: there is no creature among Allah's creatures who is better in voice than Israfel (may Allah be pleased with him), if he proceeds in listening, he will interrupt the glorification of the people of the seven heavens and the seven earth. (1)

[2187] Al-Ḥusayn ibn Muḥammad Ad-Dīnawarī informed me, Aḥmad ibn Al-Ḥasan ibn Mājah Al-Qazwīnī narrated to us,, Al-Ḥasan ibn Ayyūb narrated to us, ʿAbdullah ibn Abī Ziyād Al-Qaṭwanī narrated to us, Sayyār, Mūsá ibn Saʿīd Al-Rāsibī, and ʿAbdullah ibn ʿUrādah Ash-Shaybānī, said: Al-Qāsim ibn Musayyib Al-ʿAlī narrated on the authority of Zayd ibn Aslam, on the authority of ʿAṭāʾ ibn Yasār, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

I heard the Messenger of Allah (P.B.U.H) say:

"Paradise has one hundred grades, each as big as the distance between heaven and earth. The highest is Firdaws and the best is Firdaws. The Throne is above Firdaws and from it spring Paradise's rivers. If you ask Allah, ask Him for Firdaws." (2)

The authentication of Ḥadīth:

- It was reported by Ibn Āsākir in ((Tārīkh Dimashq)) 41/35 with a more complete context, and Abū Nuʿaym in ((Ḥilyat al-Awliyāʾ) 3/69 on the authority of Al-Awzāʿī on the authority of Yaḥyá as the previous one, and as-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 6/486 and attributed it to Ibn ʿAsākir .

(1) **[2186] The assessment of the reliability of the chain of transmitters:**

- It contains Ibn Shanabah and ʿUmayr, as the previous one. It also contains Rawād who was rejected when he got confused (Ikhtalaṭ).

The authentication of Ḥadīth:

- It was reported by Abū ash-Sheikh in ((Al-ʿAẓamah)) 3/856 (339-400), and Ibn Abī Ad-Dunyá in ((Ṣifat al-Jannah)) (p. 83)

(2) **[2187] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes ʿAbdullah ibn ʿUrādah, in which who Layyin (a slightly weak) narrator, and Mūsá ibn Saʿīd, I did not find it, and Aḥmad ibn Al-Ḥasan was not mentioned with Jarḥ or Taʿdīl, and Ibn Muṭayb is Layyin as well, but the Ḥadīth is Ṣaḥīḥ as it will be mentioned below.

The authentication of Ḥadīth:

- Al-Bukharī reported it in the Book of Jihād and Life, Chapter on the Degrees of the

A man came to him and said: "O Messenger of Allah, I am a man fond of an excellent voices. Is Paradise a good voice? He said:

"certainly, by Him my soul is in His Hands, Allah Glory be to Him will inspire a tree in Paradise to listen to my servants who were engaged in my worship and my remembrance, and deviated from the nonsense and the musical instruments, so a voice will be raised that the like of it the creatures had never heard before, of glorification and extolling Allah Almighty."

[2188] Al-Ḥusayn informed me, Hārūn ibn Muḥammad ibn Hārūn Al-ʻAṭṭār narrated to us, Ḥāzim ibn Yaḥyá Al-Ḥalwānī informed us, Al-Walīd ibn ʿAbdul Malik ibn Masraj Al-Ḥarānī narrated to us, Sulaymān ibn ʿAṭāʾ narrated to us, on the authority of Maslamah ibn ʿAbdullah Al-Juhanī, on the authority of his uncle, that Abū Ad-Dardāʾ said: the Messenger of Allah (P.B.U.H) used to preach people, so he mentioned Paradise and therein of mates and happiness. At the back of people, there was a Bedouin, so He fell down to his knees and said: O Messenger of Allah (P.B.U.H), is there any listening in Paradise?" He (P.B.U.H) replied:

"Yes, Bedouin, there is a river in Paradise on its shores are the white virgins who will sing in voice the like of which had never been seen before, that is the best pleasure for the People of Paradise." (1)

Thereupon: I asked Abū ʻAd-Dardā about what they will sing for?" He said: They will chant with glorification with Allah's will.

[2189] Al-Ḥusayn ibn Muḥammad ibn Muḥammad informed me, Aḥmad ibn Muḥammad ibn ʿAlī ʻAl-Hamadānī informed us, ʿAlī ibn Saʿīd al-ʿĀṣkarī,

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Mujāhidīn in the Cause of Allah (2790), with another chain of transmission.

The authentication of Ḥadīth:

(1) **[2188] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak. Ibn ʿUday and adh-Dhahabī graded it weak since it contains Sulaymān ibn ʿAṭāʾ and Al-Juhanī. I said: I did not find Hārūn as well.

The authentication of Ḥadīth:

- It was reported by Ibn ʿUday in ((Al-Kāmil)) 3/285, and Adh-Dhahabī reported it in ((Mizān Al-Iʿtidāl)) 2/214- 215 (3493), and see: ((Takhrīj Ḥadīths waʾthār al-Kashshāf)) by Az-Zaylaʿī 3/55 where he attributed it to Ibn ʿUday and Ath-Thaʿlabī.

Abū Badr ʿAbbād Al-Ghabrī, Muḥammad ibn Mūsá Al-Khurasānī narrated to us, ʿAbdullah ibn ʿArādah Ash-Shaybānī narrated to us, on the authority of Al-Qāsim ibn Muṭayb, on the authority of Mughirah, that ʿIbrāhīm said: there are trees in Paradise, that have rings of silver; so whenever the people of Paradise would like to hear, Allah (may He be glorified) will send a wind beneath the throne, so it will lie in this tree, so It will move these rings in sounds, had the people of the world heard it, they would have died of exultation. (1)

[2190] Al-Husayn informed me, ibn Shanabah narrated to us, and ʿAbdullah ibn Yūsuf, said: Muḥammad ibn ʿImrān narrated to us, Muḥammad ibn Manṣūr narrated to us, Yaḥyá ibn Abī ʿAl-Ḥajjāj narrated to us, ʿAbdullah ibn Muslim narrated to us, that Mawlá of Banū Umayyah, whose name is Sulaymān said: I heard Abū Hurayrah ask: Do the people of Paradise hear anything? He said: Yes, a tree whose origin is gold and its branches silver and its fruits of pearls and aquamarine, that Allah will send a wind to rub against each other, so no one will hear better than it (2)

Qurʿān 30: 16: ﴿And as for those who disbelieved, and denied Our signs and the meeting ⌜with Allah⌝ in the Hereafter, they will be confined in punishment﴾

Qurʿān 30: 17: ﴿So glorify Allah in the evening and in the morning﴾, meaning: Perform prayer in the evening, namely, the prayer of ʿAṣr(afternoon) and Maghrib (Sunset), ﴿and in the morning﴾, referring to the prayer of Aṣ-Ṣubḥ (Dawn).

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(1) **[2189] The assessment of the reliability of the chain of transmitters:**
- It contains ʿAbdullah ibn ʿUrādah who is weak, as well as it includes whom I did not find, and likewise al-Qāsim ibn Muṭayb is Layyin.

The authentication of Ḥadīth:
- Az-Zaylaʿī mentioned it in ((Takhrīj Ḥadīths waʾthār al-Kashshāf)) 3/55, and attributed it to the compiler only, and it is a weak narration.

(2) **[2190] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including ʿAbdullah ibn Muslim who is weak, and Yaḥyá ibn Abī Al-Ḥajjāj is Layyin in Ḥadīth, and in it there are those whom I did not find, as it contains those who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It was reported by Isḥāq in ((Musnad)) 1/460 (535), and Az-Zaylaʿī reported it in ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) 3/56, and attributed it to him.

[2191] Allah Almighty said:

ʿAbdullah ibn Ḥamid Al-Wazzān informed us, Aḥmad ibn Muḥammad ibn Al-Ḥasan Al-Ḥāfiẓ, Muḥammad ibn Yaḥyá narrated to us, saying: ʿAbdul Raḥman ibn Mahdī narrated to us, Sufyān narrated to us, on the authority of ʿĀṣim, on, that Abū Ruzayn said: Nāfiʿ ʿAl-ʿAzraq said to ibn ʿAbbās: Do you find the five daily prayers in the Qurʾān? He replied: "Yes," and recited:

﴿So glorify Allah in the evening and in the morning﴾, up to His statement:

﴿well as in the afternoon, and at noon﴾, referring to the prayer of Zuḥr (the noon). (1)

[2192] Abū Bakr Muḥammad ibn ʿAḥmad ibn ʿAbdūs Al-Muzakkī, by way of dictation, ʿAbdullah ibn Ash-Sharqī informed us, Abū Ḥātim Al-Rāzī narrated to us, Abū Ṣāliḥ the scribe of Al-Layth narrated to us, Al-Layth narrated to me, on the authority of Saʿīd ibn Bashīr, on the authority of Muḥammad ibn ʿAbdul Raḥman Al-Baylamanī, on the authority of his father, ibn ʿAbbās reported the Prophet (P.B.U.H) as saying:

"The Prophet (P.B.U.H) said: If anyone repeats in the morning:

﴿So glory be to Allah in the evening and in the morning…..﴾, and the next three verses of Surat al-Rūm}, and the last three verses of Surat aṣ-Ṣāfāt, after every Ṣalāh he performs, Allah will reward him with good deeds as numerous as the stars in the sky, the drops of the rain, the leaves of the trees,

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(1) **[2191] The assessment of the reliability of the chain of transmitters:**
- It relies on ʿĀṣim ibn Abī Al-Najūd, who is Ṣadūq yahim, also it includes al-Wazzān.

The authentication of Ḥadīth:
- It was reported by ʿAbd al-Razzāq in ((Tafsīr al-Qurʾān)) 3/103, and in ((Al-Muṣannaf)) 1/454 (1772), and Al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 10/247 (40569), and Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 7/89: It was narrated by aṭ-Ṭabarānī on the authority of his Sheikh ʿAbdullah ibn Muḥammad ibn Saʿīd ibn Abī Maryam, and he is weak, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/29, and al-Ḥākim in ((Al-Mustadrak)) 2/445 and he said: The chain of transmission is Ṣaḥīḥ and they did not report it. And Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 1/359.

and the soil of the earth. He will be rewarded ten good deeds for every good deed he did in his grave if he dies. (1)

[2193] Muḥammad ibn Al-Qāsim ibn Aḥmad informed me: ʿUmar ibn Aḥmad ibn ʿAḥmad ibn ʿUthmān Al-Baghdādī wrote to me that Zubayr ibn Muhammad ibn Khalaf Al-Qurashī reported to them, saying: Aḥmad ibn ʿAbdul Raḥman ibn Wahb informed us, my uncle narrated to me, Al-Māḍī ibn Muḥammad, on the authority of Juwaybir, from Aḍ-Ḍaḥāk, from ibn ʿAbbās said: the Messenger of Allah (P.B.U.H):

"Whoever reads: ﴿So glorify Allah in the evening and in the morning﴾ [Qurʿān 30: 17]-these three verses of Surat Al-Rūm and the last of Surat Aṣ-Ṣaffāt- **at the end of every prayer he performs, Allah will reward him with good deeds as much as the stars in the heavens and the drops of the rain and the number of the leaves of the trees and the soil of the earth, besides, if he dies, he will be rewarded with every good deeds ten deeds in his grave."** (2)

[2194] Abū ʿAbdullah ibn Fanjawayh informed me, ibn Shanabah, ʿAḥmad ibn Jaʿfar ibn Ḥimdān and Al-Faḍl ibn Al-Faḍl narrated to us: Isḥāq

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(1) **[2192] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Saʿīd ibn Bashīr, Muḥammad ibn ʿAbd al-Raḥmān, his father. Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:
- It was reported by Abū Dāwūd, The Book of Adab (good manners), Chapter What He Says in the Morning (5076), and Aṭ-Ṭabarānī in ((Al-Muʿjam al-Awsaṭ)) 8/280 (8637), and he said: This Ḥadīth is not narrated on the authority of Ibn ʿAbbās except with this chain of transmission, which is unique to Layth, and in ((Al-Muʿjam al-Kabīr)) 12/239 (12991), and Ibn as-Sunnī in ((Aʿmāl al-Yawm and al-Laylah)) (p. 73) (79), and the Ḥadīth is weak. Al-Bukhārī, Ibn ʿAdī and Ibn Al-Jawzī labelled it defective because it contains Saʿīd ibn Bashīr, see: Explanation of the words in ((Tahdhīb at-Tahdhīb)) by Ibn Ḥajar 2/9, and see: ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) by Az-Zaylaʿī 3/57, ((Al-Fatḥ as-Samawī)) by Al-Manāwī 2/903.

(2) **[2193] The assessment of the reliability of the chain of transmitters:**
- It is chain is very weak, including Juwaybir who is very weak, and there are those who were not mentioned with Jarḥ or Taʿdīl. It also contains whom I did not find. Further, al-Māḍī is weak.

The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else.

ibn Burhām Al-Rayḥānī, on the authority of Al-Ḥajjāj ibn Yūsuf ibn Qutaybah ibn Muslim, Bishr ibn Al-Ḥusayn narrated to us, Az-Zubayr ibn ʿAdī, ʿAnas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever wants to be weighted in full Qafīz, let him say:

﴿So glorify Allah in the evening and in the morning﴾—up to His saying:

﴿And so will you be brought forth ˹from the grave﴾, and

﴿Glorified is your Lord—the Lord of Honour and Power—above what they claim!﴾ [Qurʾān: 37: 180] up to His statement:

﴿The Lord of the worlds﴾ [Qurʿān 37: 182] (1)

[2195] ibn Fanjawayh informed me, ʿUmar ibn ʿAḥmad ibn Al-Qāsim narrated to us, Muḥammad ibn ʿAbdul Ghaffār narrated to us, Jubārah ibn Al-Mughalis narrated to us, that Aḍ-Ḍaḥāk said: Whoever says

﴿So glorify Allah in the evening and in the morning﴾, to the end of the verse. He will neither miss goodness in his day, nor get any evil. If one recites it in the evening, neither evil nor good will be afflicted. (2)

[2196] ibn Fanjawayh informed me, ibn Shanabah narrated to us, ʿAlī ibn Muḥammad ibn Hāmān narrated to us: ʿAlī ibn Muḥammad Aṭ-Ṭanāfisī

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(1) **[2194] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak. His blemish is Bishr ibn Al-Ḥusayn, and there are those whom I could not find.

The authentication of Ḥadīth:
- Al-Manāwī mentioned it in ((Al-Fatḥ as-Samawī)) 2/903 and said: It was narrated by ath-Thaʿlabī from the Ḥadīth of Anas with a very weak chain of transmission, and Az-Zaylaʿī in ((Takhrīj Aḥādīth waʾthār al-Kashshāf)) 3/57, and he did not attribute it to anyone other than the compiler.
- In addition, ʿAbd al-Razzāq reported it in ((al-Muṣannaf)) 2/236 (3196), all of it from the path of Asbagh ibn Nabātah, and it is Matrūk since he was charged with being Rafiḍī. See also ((Takhrīj Aḥādīth waʾthār al-Kashāf)) by Az-Zaylaʿī ū/183.

(2) **[2195] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; it includes Kathīr aḍ-Ḍabbī who is weak, and Al-Zurqānī is criticized. And Jubārah is weak.

The authentication of Ḥadīth:
- No one except the compiler narrated it.

narrated to us: Yaḥyá ibn Adam narrated to us, Isrāʾīl narrated to us, on the authority of Abū Isḥāq, on the authority of Zayd Al-ʿAmī, on the authority of Muḥammad ibn Wāsiʾ, that Kaʿb said: Whoever says in the morning:

﴿So glorify Allah in the evening and in the morning﴾, to the end of the verse, he will neither miss any goodness in his day, nor will he get any evil. And whoever recites it in the evening, neither evil will afflicts him, nor, will he miss any good ness in his day. (1)

Qurʿān 30: 19: ﴿He brings forth the living from the dead and the dead from the living. And He gives life to the earth after its death. And so will you be brought forth ˹from the grave﴾

Ḥamzah and Al-Kisāʾī recited it with Fatḥah of Tāʾ here and Yāʾ there and no disagreement over the second position in this Surah.

Qurʿān 30: 20: ﴿One of His signs is that He created you from dust, then—behold!—you are human beings spreading over ˹the earth﴾, refers to Adam

(1) **[2196] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, it relies on Zayd al-ʿAmmī, and he is weak, as well as it includes ʿAlī ibn Muḥammad ibn Hāmān, I did not find him, and there are those no Jarḥ or Taʿdīl was raised about him.

The authentication of Ḥadīth:

- It was reported by Ibn Āsākir in ((Tārīkh Dimashq)) 6/213 from the words of Muḥammad ibn Wāsi`, and in it Ibrāhīm, peace be upon him, used to say it six times.
- It was stated in the footnote (S) the following: After its death, meaning plants grow from the earth after it has dried up and destroyed by rain {And thus do you go out} means: He greets you with rain, it rains from the water of the sea set on fire like semen, so you live with it.
- Muqātil said: On the Day of Resurrection, Allah Almighty will send the water of life from the seventh heaven from The sea that is sealed on the ground between the two blasts, and spreads the bones of the dead, and that is what the Almighty says: { And so will you be brought forth ˹from the grave} [Qurʾān: 30: 19] Ḥamzah and Al-Kisāʾī recited {{Takhrujūn}} with Fatḥah of Tāʾ, and the other reciters read it with Ḍammah of Taʾ, { One of His signs} [Qurʾān: 30: 20], Muqātil said: I mean, and among the signs of the Lord is that He is one Allah, even if you do not see Him So you know his unification by his making that he created you. Abū al-Layth.
- See: ((Bahr al-ʿUlūm)) by as-Samarqandī 3/45.

(Peace be upon him), ﴿then-behold!-you are human beings spreading over the earth﴾.

Qurʿān 30: 21: ﴿And one of His signs is that He created for you spouses from among yourselves﴾, meaning: He created for you spouses from among yourselves and He did create them from Jinn, or he created them from the rib of Adam according to another view. It was said: He created them from the sperms of the men.

﴿So that you may find comfort in them﴾, meaning: Allah created for you spouses so that you may find rest and peace with them.

﴿And He has placed between you compassion and mercy. Surely in this are signs for people who reflect﴾

[2197] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn Muḥammad ibn ʿAlī informed me, Abū Shuʿayb Al-Ḥarānī narrated to us, Yaḥyá ibn ʿAbdullah Al-Bablutī narrated to us, Ṣafwān ibn ʿAmr narrated to us, he said: Al-Mashyakhah narrated to me that a man came to the Prophet (P.B.U.H), saying: I was surprised of something and it is truly marvelous: The man marries a woman that he neither saw her nor she saw him, then once he consummated marriage with her, they will be the most beloved to one another, whereupon, the Messenger of Allah (P.B.U.H) recited:

﴿And He has placed between you compassion and mercy﴾. (1)

Qurʿān 30: 22: Allah Almighty said: ﴿And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colors﴾.

(an Arab and non-Arab) and your colors: White, black and red, and you are descending from one man and one woman.

﴿Surely in this are sings for those of sound knowledge﴾

(1) **[2197] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; including Mūsá ibn Muḥammad, I did not find it, and al-Bābilnī is weak, let alone the apparent disconnection in its chain.

The authentication of Ḥadīth:
- The Ḥadīth was not found except with the compiler..

Ḥafṣ recited it with Kasrah (Lil'ālimīn), however, the other reciters read it with Fatḥah, i.e. ((Lilʿālamīn),

Qurʿān 30: 23: ﴿And one of His signs is your sleep by night and by day ⌜for rest⌝ as well as your seeking His bounty ⌜in both⌝. Surely in this are signs for people who listen﴾.

Qurʿān 30: 24: Allah Almighty said: ﴿And one of His signs is that He shows you lightning, inspiring ⌜you with⌝ hope and fear. And He sends down rain from the sky, reviving the earth after its death. Surely in this are signs for people who understand﴾

ʿAn was omitted from His statement: {Yurikum Al-Barq}, because it is implicit in the words. It is similar to the saying of Ṭurfah:

Behold! Who wants to prevent me from attending the battlefield……

Apparently there is anastrophe in the speech, as well as an estimation: It is said that he shows you lightning out of his signs.

Qurʿān 30: 25: Allah (May He be exalted and glorified) said:

﴿And one of His signs is that the heavens and the earth persist by His command. Then when He calls you out of the earth just once, you will instantly come forth﴾.

Meaning: You will come out of your graves, as stated by ibn ʿAbbās.

﴿You will instantly come forth﴾, the majority of scholars hold that the verse means if He calls you, you will come out of the earth.

Qurʿān 30: 26: ﴿And to Him belong all those in the heavens and the earth—all are subject to His Will﴾.

Qurʿān 30: 27: Allah Almighty said: ﴿And He is the One Who originates the creation then will resurrect it﴾

Ibn Masʿūd recited it :(Yubdi'u), which is proven by Allah's statement:

﴿For⌝ He is certainly the One Who originates and resurrects ⌜all﴾

[Qurʾān: 85:13]. However, the majority of reciters based their view His Almighty's statement:

﴿Just as He first brought you into being, you will be brought to life again﴾ [Qurʾān: 7:29]

﴿which is even easier for Him﴾, Al-Rabīʿ ibn Khuthaym and Al-Ḥasan said: It means: It is easier for him, which is the narration of Al-ʿAwfī from ibn ʿAbbās.

Al-Farazdaq composed in this regard:

May the one who established heaven

Establish for us a strong and long-lasting longer house

Another poet said:

I swear by your life, Az-Zibriqān used to do

favor at ease and difficult.

Mujāhid said: Resurrection is easier than origination. It is the narration of Al-Walibī, from ibn ʿAbbās: this interpretation argues that it is a parable Allah (Glory be to Him) set forth, saying: Recreation is easier for Him than originating it from the beginning, likewise, resurrection will be simpler for Him than creation.

Some scholars said: It is easier for him, referring to the creation, as the blast will strike them and they will be brought out, then it will be said to them: Be and they will be, that is easier for Him than to be a sperm-drop, then a clinging clot ˹of blood˺, then a lump of flesh until they are men or women. This is the meaning of the version of ibn Ḥayyān from Abū Ṣāliḥ from ibn ʿAbbās [1] and the choice of Quṭrub. [2]

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(1) **The assessment of the reliability of the chain of transmitters:**
- Hibbān and Abū Ṣāliḥ are weak, and al-Kalbī is charged with lying.
The authentication of Ḥadīth:
- It was mentioned by Al-Baghawī in "Maʿālim at-Tanzīl" 6/268, and Al-Qurṭubī in "Al-Jāmiʿ Li Aḥkām Al-Qurʾān" 14/22 on the authority of Ibn ʿAbbās.

(2) The attribute of power to Allah, the Mighty and Sublime, is one of the attributes of His perfection, for He is omnipotent over everything, and nothing makes Him incapable, nothing tires Him, and nothing makes Him too great, Glory be to Him. Therefore, the guidance of the predecessors varied regarding the meaning of this verse. And among them are those who put it on its door, and the meaning is that

﴿To Him belong the finest attributes﴾, the highest attributes. (1)

﴿In the heavens and the earth﴾,

Ibn ʿAbbās said: He says: Nothing looks like Him, while Mujāhid and Qatādah said: His highest attribute is that there is no god except He, and no Lord other than He.

﴿And He is the All-Mighty and All-Wise﴾.

Qurʿān 30: 28: Allah Almighty said: ﴿He sets forth for you an example drawn from your own lives: would you allow some of those bonds people﴾,

Meaning: Your male and female slaves.

﴿In your possession to be your equal partners in whatever wealth We have provided you﴾, of property,

﴿to be your equal partners in whatever wealth We have provided you﴾, keeping them in mind as you are mindful of your peers?﴾.

According to ibn ʿAbbās: You fear that they may inherit you just as you inherit each other.

According to a saying, you fear that these partners will share your wealth with you.

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the resurrection is easier than the beginning of the creation of something from non-existence, meaning that this is concentrated in the nature of people, or that it is easier for them, so creating them from a sperm and then a leech, etc., is easier for them than creating them with a lump, and so it is, and all these explanations pour into the perfection of the ability Allah the Most High, and that nothing exalts Him, makes Him incapacitated, or faults Him, and the proof of resurrection is in the best expression and the most reliable evidence, and Allah knows best.

- See: ((Maʿlīm at-Tanzīl)) by Al-Baghawī 6/267-268, in ((Tafsīr al-Qurān al-ʿAẓīm)) by Ibn Kathīr 11/23, ((Fatḥ al-Bāri)) by Ibn Ḥajar 6/287.

(1) According to Ibn al-Qayyim, may Allah have mercy on him: The finest attributes includes: the supreme quality, the knowledge of the worlds with it, its existence by the two scholars and news about it, its remembrance, and the worship of the Lord, Glory be to Him, by means of science and knowledge established in the hearts of His worshipers and those who remember Him. Here are four things:

- Proof of the supreme attributes of Allah, glory be to Him, in the matter itself, whether the servants knew it or were ignorant of it, and this is the meaning of the saying of those who interpreted it by the attribute.

This is the meaning of Abū Mijlaz:

Then how can you ascribe partners with Me, since I am the Lord of you and your gods, if you don't want your slaves to share your wealth? Thereupon, just as the master should not be equal to his slave, so the creature should not be equal to His creature. Then Allah Almighty said:

﴿This is how We make the signs clear for people who understand﴾.

Qurʿān 30: 29: ﴿In fact, the wrongdoers merely follow their desires with no knowledge. Who then can guide those Allah has left to stray? They will have no helpers﴾.

Qurʿān 30: 30: Allah Almighty said:

﴿So be steadfast in faith in all uprightness O Prophet-the natural Way of Allah﴾, meaning: the religion of Allah. Fiṭrah (the natural way) occurs in the accusative as infinitive, namely, Faar Firah, meaning that upright religion is Allah's natural way.

﴿Which He has instilled in All people﴾.

It occurs in the accusative as appealing.

﴿Let there be no change in this creation of Allah﴾, meaning: to the religion of Allah, i.e. it is not fitting and should not be. It is negation in its outer meaning: however, it bears the meaning of prohibition.

This is the view of the majority of scholars.

ʿIkrimah and Mujāhid said: Do not change the creation of Allah such as the animals by castration and so forth.

[2198] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us, Aḥmad ibn Muḥammad ibn Al-Ḥasan narrated to us, Muḥammad ibn Yaḥyá narrated to us, ʿAbdul Razzāq narrated to us, Maʿmar narrated to us, on the authority of Az-Zuhrī, on the authority of ibn al-Musayyib, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast is born whole. Do you find some among them [born] maimed?" Then he said,

﴿God's pattern on which He formed mankind. There is no alteration of God's creation. That is the true religion﴾ [Qurʿān 30: 30]. (1)

[2199] ʿAbdullah ibn Ḥāmid informed us, Abū Bakr ibn Jaʿfar Al-Maṭīrī informed us, Aḥmad ibn ʿAbdullah ibn Yazīd Al-Mu'dab relate to us, ʿAbdul Razzāq narrated to us.

[2200] Abū Saʿīd At-Tāgir informed us, Abū Ḥamid Ash-Sharqī relate to us, Muḥammad ibn Yaḥyá Adh-Dhuhlī, ʿAbdul-Raḥman ibn Bishr and As-Sulamī narrated to us: ʿAbdul Razzāq narrated to us, on the authority of Maʿmar, on the authority of Hammām , Abū Hurayrah reported the Prophet (P.B.U.H) as saying:

"Allah's Messenger (P.B.U.H) said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Messenger of Allah(P.B.U.H)! What do you think about those (of them) who die young?" The Prophet (P.B.U.H) said,

"Allah knows what they would have done were they to live." (2)

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(1) **[2198] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh no Jarḥ or Taʿdīl was raised about him, other than him are trustworthy narrators.

The authentication of Ḥadīth:
- Agreed upon Ḥadīth, reported by Al-Bukharī, Book of Funerals, Chapter: If a boy becomes Muslim, is the funeral prayer performed for him, and is Islam offered to the boy (1358), and Muslim, Book of Destiny, Chapter: The Meaning of Every Child Born on Fiṭrah, and the Ruling on the Death of Infidel Children and Muslim Children (2658)

(2) **[2199 - 2200] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh in the two chains of narrators was not mentioned with Jarḥ or Taʿdīl, and the narrator on the authority of ʿAbd al-Razzāq in the first chain of transmission used to fabricate the Ḥadīth, except that he was followed by three trustworthy chains of narrators.

The authentication of Ḥadīth:
- It was reported by Al-Bukharī, Book of Destiny, and Chapter: Allah knows best what they were doing (6599), and Muslim, Book of Destiny, Chapter: The meaning of every child born on the Fiṭrah and the Ruling on the Death of Infidel Children and Muslim Children (2658). It is from the famous Aḥādīth of Hammām's paper.

Al-Aswad ibn Sarī' said: I fought with the Messenger of Allah (P.B.U.H) four campaigns, and that people killed the offspring, so the Messenger (P.B.U.H) said:

((What is the matter with the people who killed the fighter and then took the offspring)) [41 / A-31] A man said: O Messenger of Allah, they are only children of polytheists, and the Messenger of Allah (P.B.U.H) said:

((The best of you are the children of the polytheists, and by the One in Whose hand is my soul, there is no child born except on the Fiṭrah. He remains on it until his tongue clears from him, so his parents make him a Jew or a Christian)).

Qatādah narrated: On the authority of Muṭarrif ibn ʿAbdullah Ash-Shikhīr , ʿIyaḍ ibn Ḥimār Al-Mujāshiʿī reported the Messenger of Allah (P.B.U.H) as saying:

Behold, my Lord commanded me to teach you what you do not know and He has taught me today. (He has instructed me): The property I have conferred upon them is lawful for them. I have created My servants with a natural inclination to Allah's worship but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that, and he mentioned the whole Ḥadīth. (1)

Abū Rawq commented on the verse:

﴿the natural Way of Allah which He has instilled in ˹all˺ people﴾: It means poverty and need.

﴿This is the straight religion﴾, namely: the upright.

﴿But most people do not know﴾

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(1) The assessment of the reliability of the chain of transmitters:
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- It was reported by Muslim, The Book of Paradise and Its Bliss, in the chapter on the attributes by which the people of Paradise and the people of Hell are known in this world (2865).

Qurʿān 30: 31: Allah Almighty said: ﴿O believers!ˇ Always turn to Him ˹in repentance˺, be mindful of Him, and establish prayers. And do not be polytheists﴾

﴿Always turn to Him in repentance﴾, turning to Him in repentance and hasten to Him in obedience. the term Munībīna occurs in the accusative as circumstantial phrase and disconnection, meaning: Set your face you and your Ummah, turning in repentance to Him.

﴿Be mindful of Him, and establish prayers. And do not be polytheists﴾

Qurʿān 30: 32: Allah Almighty said: ﴿likeˇ those who have divided their faith and split into sects, each rejoicing in what they have﴾, referring to the Jews and the Christians.

[2201] Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah Ad-Dīnawarī informed me, Muḥammad ibn ʿUmar ibn Isḥāq ibn Ḥabash Al-Kalwadhī narrated to us, ʿAbdullah ibn Sulaymān ibn al-Aṣhʿath narrated to us, Muḥammad ibn Muṣaffā narrated to us, Shuʿbah or another one, narrated to us, on the authority of Ash-Shaʿbī, on the authority of Shurayḥ, that ʿUmar ibn al-Khaṭṭab said: The Messenger of Allah (P.B.U.H) said to ʿĀʾishah (may Allah be pleased with her):

""O ʿĀʾishah! Verily, those who abandoned their religion and were sects are those who are innovators (Bida') and false prophets among this Ummah ʿĀʾishah! There is repentance for everyone who commits a wrong deed except those of innovations and desires, there is no repentance for them. I am innocent of them and they are innocent of Me." (1)

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(1) **[2201] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Baqiyyah and Mujālid ibn Saʿīd, both of which are weak, and it includes Al-Kalwadhī whom I did not find.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʾAẓīm)) 5/1430, Ibn Abī ʿAṣim in ((As-Sunnah)) 1/8 (4) - and Al-Albānī graded it weak in ((Ẓilāl al-Jannah))- and Aṭ-Ṭabarānī in ((Al-Muʿjam aṣ-Ṣaghīr)) 1/338 (560), and Al-Haythamī said in ((Majmaʿ az-Zawāʿid)) 1/188: It was narrated by aṭ-Ṭabarānī in ((Al-Muʿjam al-Ṣaghīr)), and it contains Baqiyyah and Mujālid ibn Saʿīd, both of them are weak, and Al-Bayhaqī in ((Shuʿb al-Imān)) 5/449 (7239).

﴾like˹ those who have divided their faith and split into sects, each rejoicing in what they have﴿

Qurʿān 30: 33: ﴾When people are touched with hardship, they cry out to their Lord, turning to Him ⌜alone˺. But as soon as He gives them a taste of His mercy, a group of them associates ⌜others˺ with their Lord ⌜in worship﴿

Qurʿān 30: 34: ﴾Becoming ungrateful for whatever ⌜favours˺ We have given them. So enjoy yourselves, for soon you will know﴿.

According to the version of ʿAbdullah: (Waliatamatʿū).

Qurʿān 30: 35: Allah Almighty said: ﴾Or have We sent down to them an authority which attests to what they associate ⌜with Him˺?﴿

﴾Or have We sent down to them an authority﴿, according to ibn ʿAbbās and Aḍ-Ḍaḥāk: Have We sent down to them an argument or an excuse, or a book as stated by Qatādah.

﴾attests to what they associate with Him?﴿, that is, they are excused for what they associate with Him as well as what they were commanded to do with their association with Him.

Qurʿān 30: 37: ﴾Have they not seen that Allah gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe﴿.

Qurʿān 30: 38: ﴾So give your close relatives their due, as well as the poor and the ⌜needy˺ traveller. That is best for those who seek the pleasure of Allah,1 and it is they who will be successful﴿.

Qurʿān 30: 39: Whatever loans you give…..﴿

Allah Almighty said: ﴾Wmā Ātaytum Min Ribā﴿, ibn Kathīr recited it {Ataytum} with Qasr (shortening} without Madd (lengthening}

﴾Only seeking interest at the expense of People's wealth﴿.

Al-Ḥasan, ʿIkrimah and Medina reciters recited it: {Litarbū}. With Tāʾ Maḍmūmah and Jazm of Wāw by way of address. It means: To raise your

- See ((Majmaʿ az-Zawāʾid)) 10/189, and the strange thing is that he said in another place: Aṭ-Ṭabarānī narrated it in ((Al-Muʿjam aṣ-Ṣaghīr)) and its chain of transmission is Ḥasan. It was mentioned by Al-Suyūtī in ((Ad-Durr Al-Manthūr)) 3/402.

wealth, and that is the recitation of ʿIbn ʿAbbās and the choice of Yaʿqūb, ʿAyyūb and Abū Ḥātim. Others recited it: with Yāʾ Maftūḥah and Fatḥah Wāw and made the verb is (Rabw). This is the choice of Abū ʿUbayd because Allah Almighty said: {Falā Yarbū ʿInda Allah}, and did not say: Falā Yarbā.

The scholars of Tafsīr differed over the meaning of this verse; Saʿīd ibn Jubayr, Ṭāwūs, Qatādah and aḍ-Ḍaḥāk said: It is concerned with the man who gives someone else a gift to take much more than what he gave. In such dealings, there is neither reward nor sin. It was permissible for all people, however, not for the Messenger of Allah in particular, since He Almighty said:

﴿Do not do a favour expecting more ⌜in return﴾ [Qurʾān: 76:6]

According to Ash-Shaʿbī: It was about the man who accompanied someone else, so he served him and travelled with him to take some profits of his money as a reward for this; accordingly he made him seek for one's own possessions, but not for Allah.

An-Nakhʿī said: The verse concerns those who dealt in usury. In the pre-Islamic era, a man would give money to his relatives to increase his wealth, which is the narration of Abū Ḥusayn on the authority of Ibn ʿAbbās.

As-Suddī stated that Thaqīf used to deal in usury.

﴿will not increase with Allah﴾, it will not raise with Allah; as it was not given for Allah Almighty.

﴿But whatever charity you give, ⌜only⌝ seeking Allah's pleasure-its reward will be multiplied﴾.

Qatādah said: This is what Allah accepts and multiplies ten times. The term Al-Muḍʿifūn means the people who deserve their wealth to be multiplied; same as the Arab used to say: You became Musminīn if they got thirsty, and you became Muʿṭishīn if they got thirsty, and a Muqwi man if his camels were strong; and Muḍʿif if his camels were weak. Derived from it is Al-Khabīth and Al-Mukhbith, i.e. who was afflicted with scum.

Qurʿān 30: 40: ﴿It is Allah Who created you, gave you provisions, causes you to die, and then brings you back to life. Can any of your associate-gods do this? Glorified and exalted is He above what they associate with Him ⌜in worship⌝!﴾

Qurʿān 30: 41: Allah (may He be glorified and exalted﴾

﴿Corruption has spread on land﴾, referring to the lack of rain and crop shortage and the rarity of blessing.

﴿On land and sea﴾ It is said: ʿAjdabat: for the land and the sea substance has decreased:

The bad omen of people's sins, particularly as a result of their hands.

Muqātil said: Before Allah Almighty sent His prophet (P.B.U.H), the land was full of oppression and falsehood As Allah (may He be glorified) sent his Prophet (P.B.U.H), some people returned to their places. The land occupied the deserts and forests, whereas the sea occupied the peasants and countryside.

Mujāhid said: By Allah, it is not the sea that you think, yet every town that has a running water is called the sea.

﴿But whatever charity you give, ⌜only⌝ seeking the pleasure of Allah—it is they whose reward will be multiplied﴾.

Qatādah said: This is what Allah accepts it and multiplies it ten times and much more. The term Al-Muḍʿifūn means the people who deserves their wealth to be multiplied; same as the Arab used to say: You became Musminīn if their camels grew up and Muʿṭishīn if they got thirsty, and a Muqwi man if his camels were strong; and Muḍʿif if his camels were weak. It is derived from it is Al-Khabīth and Al-Mukhbith, i.e. who was afflicted with scum.

Qurʿān 30: 40: ﴿It is Allah Who created you, then gives you provisions, then will cause you to die, and then will bring you back to life. Can any of your associate-gods do any of this? Glorified and Exalted is He above what they associate with Him ⌜in worship⌝!﴾

Qurʿān 30: 41: Allah (may He be glorified and exalted}

﴿Corruption has spread on land﴾, referring to the lack of rain and the shortage of crops and the rarity of blessing.

﴿On land and sea﴾ It is said: Ajdabat: for the land and the substance of the sea has decreased:

﴿As a result of what people's hands have done﴾, meaning: by the bad omen of their sins.

Muqātil said: Before Allah Almighty sent His prophet (P.B.U.H), the land was full of oppression and falsehood Some people returned to their places after Allah (may He be glorified) sent his Prophet (P.B.U.H). So deserted and forest dwellers inhabited land, whereas peasants lived on the sea.

Mujāhid said: By Allah, it is not the sea that you think, yet every town with a running water is called the sea.

ʿIkrimah said: the Arabs used to call the towns Baḥr, however, ʿAṭiyyah and others said: The land is the surface of the earth, i.e. the towns and others. Al-Baḥr is the known sea. According to Ibn ʿAṭiyyah, diving will decrease with a decrease in rain.

Ibn ʿAbbās said: if it rains, the shells open their mouths in the sea, so what drops of from the rain is called the pearl.

Al-Ḥasan said: Al-Baḥr refers to towns and cities on river banks.

Ibn ʿAbbās, ʿIkrimah and Mujāhid commented on Allah's statement:

﴿Corruption has spread on land﴾: Corruption appeared on earth when one of Adam's two sons killed his brother.

﴿And the sea﴾ with the tyrant king who seizes every admirable ship by force, whose name was al-Jalnadā, descending from the tribe of Azd. (1)

(1) The compiler refers to the first corruption that appeared on land and sea, and this was mentioned by Sheikh Muḥammad al-Amīn Al-ʿAlawī in his interpretation ((Ḥadāʾiq)) 22/158, and he said: It was said: The first corruption that appeared on land was Cain killing his brother Abel, and on the sea the King Al-Julandī took every ship By force, and in the proverb: More wrong than Ibn al-Julandī, and he was one of the ancestors of al-Ḥajjāj, between him and him there were seventy grandfathers, and the earth was green admiring its freshness, the son of Adam did not come to a tree without finding fruit on it, and the sea water was sweet, and the lions did not eat cows, so when the aforementioned killing occurred ... What has changed on the earth, and

{Liudhiqahum}, as-Sulamī recited it with Nūn, and this choice of Abū Ḥātim and Qubul on the authority of ibn Kathīr, while the other reciters read it with Yāʾ.

﴿So that Allah may cause them to taste the consequences of some of their deeds﴾, meaning: as a punishment for what they committed.

﴿And perhaps they might return ⌜to the Right Path﴾, from their disbelief and wicked and evil deeds.

Qurʿān 30: 42: Say, ⌜O Prophet,⌝ ﴿Travel throughout the land and see what happened to those ⌜destroyed⌝ before ⌜you⌝—most of them were polytheists﴾.

Qurʿān 30: 43: ﴿So be steadfast in the Upright Faith ⌜O Prophet⌝, before the coming of a Day from Allah that cannot be averted, on that Day the people will be divided﴾. Meaning: they will be divided into two parties, one in Paradise and another in Fire.

Qurʿān 30: 44: Allah Almighty said: ﴿Those who disbelieved will bear ⌜the burden of⌝ their own disbelief; and those who did good will have prepared for themselves ⌜eternal homes﴾, meaning: they will have their abodes in their graves.

Qurʿān 30: 45: ﴿so that He may ⌜generously⌝ reward those who believe and do good, out of His grace﴾, meaning: His reward.

﴿He truly does not like the disbelievers﴾.

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the earth has suffered, that is: it has become thorny, and the sea water has become a very bitter salt, and some of the animals attached each other, and a thorn clung to a prophet, so he cursed it, and she said: Do not curse me, for I appeared from the evil of the sins of the human beings.

- The bad deeds of people may cause corruption in them. The Almighty said: {Whatever affliction befalls you is because of what your own hands have committed} [Qurʾān: 42:30] - as it is the Sunnah of Allah Almighty in His creation; Among that is that Allah changed the image for the people of Moses, peace be upon him, so he made them apes, and for the people of Jesus, peace be upon him, so he made them pigs, and so on. This indicates that the emergence of indecency among a people and their openness is a reason for the spread of diseases and plague, loss of weight, and drought, and Allah knows best.

Qurʿān 30: 46: ﴿And one of His signs is that He sends the winds, ushering in the good news ⌜of rain⌝ so that He may give you a taste of His mercy﴾,

Meaning: His blessing through rain,

﴿And that ships may sail by His command, and that you may seek His bounty﴾, His provision,

﴿And perhaps you will be grateful﴾.

Qurʿān 30: 47: Allah Almighty said: ﴿Indeed, We sent before you ⌜O Prophet⌝ messengers, each to their own people, and they came to them with clear proofs. Then We punished those who persisted in wickedness﴾, meaning:

There are those who attribute other partners besides Allah to Allah.

﴿For it is Our duty to help the believers﴾, as We supported and helped the believers in the end, so we will support and support you against your enemy and those who oppose you.

Al-Ḥasan stated that this verse means: Allah Almighty saved the messengers from the punishment of the passing nation. [2202]Abut ʿAbdullah Al-Ḥusayn ibn Muḥammad ibn ʿAbdullah Ad-Dīnawarī informed us, Abū Al-ʿAbbās ʿAḥmad ibn Muḥammad ibn Yūsuf Aṣ-Ṣarṣrī narrated to us, Al-Rabīʿ ibn Sulaymān informed me, ʿAlī ibn Ma'bad narrated to us, Mūsa ibn A'un, on the authority of Bashīr ibn Abī Sulaym, on the authority of ʿAmr ibn Murrah, on the authority of Shahr ibn Ḥawshab, on the authority of ʻUmm Ad-Dardā', that Abī Ad-Dardā' said: I heard the Messenger of Allah (P.B.U.H) saying:

"There is no Muslim who defends the honor of his brother, except Allah wards him off the gate of Fire on the Day of Judgment." Then the Prophet (P.B.U.H) recited:

﴿For it is Our duty to help the believers﴾ [Qurʿān 30: 47]

Qurʿān 30: 48: ﴿It is Allah Who sends the winds, causing them to stir up ⌜vapor, forming⌝ clouds…,

Qurʿān 30: 48: ﴿It is Allah Who sends the winds, which then stir up ⌜vapor, forming⌝ clouds…,

[2203] ibn Fanjawayh informed me, Al-Bāqirḥī narrated to us, Al-Ḥasan ibn ʿAlawiyyah narrated to us, Ismāʿīl ibn Īsá narrated to us, Isḥāq ibn Bishr narrated to us, ʿIdrīs Abū Ilyās informed me, that Wahb ibn Munabbih said: the earth complained to Allah (may He be glorified) on the days of the flood; since Allah (Glory be to Him) sent water without weight nor measure, so water poured out in anger for the sake of Allah, so it scratched and made grooved it, so it said; O my Lord! Water scratched and grooved me and does not hurt You, so make clouds a sieve for the rain,

﴿Which He then spreads out in the sky or piles up into masses as He wills﴾.[1]

The possessive pronoun refers to the wording of the clouds, thus, it occurs in masculine form. However, the word as-Saḥāb (the clouds) is plural, as it is said: This is Tamr Jayd (good dates).

﴿O piles up into masses as He wills﴾, meaning: separate piles. ﴿From which you see rain come froth﴾, meaning: the rain comes from the middle of it.

Ibn ʿAbbās recited it: (Min Khalalih).

﴿Then as soon as He causes it to fall on whoever He wills of His servants, they rejoice﴾.

Meaning: if rain falls down on whoever Allah wills of His servants, they will be rejoice.

Qurʿān 30: 49: Allah (may He be glorified) said: ﴿Although they had utterly lost hope just before it was sent down to them﴾, It was said: they were not but despaired. Quṭrub said: Qabl was repeated here because the first refers to descending while the second refers to the rain.

It was said: It was said: It was repeated for emphasis, similar to t Allah's Almighty statement:

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(1) **[2203] The assessment of the reliability of the chain of transmitters:**

- Its chain very weak; including Isḥāq ibn Bishr who is a liar, Idrīs is weak and Mukhlah ibn Jaʿfar had confused after his matter was straight and Ismāʿīl ibn ʿĪsā is debatable.

The authentication of Ḥadīth:

- Besides the compiler, I could not find it anywhere else.

﴿Do not let those who rejoice in their misdeeds and love to take credit for what they have not done think they will escape torment﴾ [Qurʾān:3:188]

Taḥsbanna was repeated here for confirmation.

A poet composed:

If I were not entrusted upon you and

In order to meet, I had to steal away.

(Lā tḥsbn alladhīna yfrḥwn bi-mā atwā wyḥbwn an yḥmdwā bi-mā lam yfʿlwā bmfāzh min al-ʿadhāb). in the position, Taḥsbanna was not repeated according to the Muṣhaf of ibn Masʿūd. Similarly, Qabl was not repeated in the verse:

(wa-In kānū min qabla an ynzl ʿalayhim lmblsyn), according to the Muṣhaf of ibn Masʿūd.

Qurʿān 30: 50: Allah Almighty said: ﴿See then the impact of Allah's mercy﴾.

The reciters of al-Kūfah and the Levant recited it with Alif in plural form; as opposed to ʿĀṣim. However, the other reciters read it {{Athar}} in singular form.

﴿Allah's mercy}, regarding rain.

﴿How He gives life to the earth after its death!﴾, ﴿Surely that same God can raise the dead﴾. For He is Most Capable of everything}. He can resurrect the dead and so forth.

Qurʿān 30: 51: Allah Almighty said: ﴿Then if We send a harsh wind﴾, meaning: If We send a harsh wind, meaning: If We send a cold wind, so it ruins what the rain had grown.

﴿They saw it﴾, referring to cultivation and planting by implication.

﴿turn yellow}, meaning: Dry after it was green and fresh.

﴿They will definitely deny old favours right after﴾.

Qurʿān 30: 52: Allah (may He be glorified and exalted) said:

﴿So you ⌜O Prophet⌝ certainly cannot make the dead hear ⌜the truth⌝. Nor can you make the deaf hear the call when they turn their backs and walk away﴾.

Qurʿān 30: 53: Allah Almighty said: ﴿Nor can you lead the blind out of their misguidance. You can make none hear ⌜the truth⌝ except those who believe in Our revelations, ⌜fully⌝ submitting ⌜to Allah﴾.

Qurʿān 30: 54: Allah Almighty said: ﴿It is Allah Who created you in a stated of weakness﴾, meaning; a sperm. ﴿Then developed your weakness into strength﴾, referring to youth.

﴿Then developed your strength into weakness﴾, that is, old age.

﴿And old age﴾.

Yaḥyá, Al-Aʿmash, ʿĀṣim, Ḥamzah recited it with Ḍād, derived from Aḍ-Ḍhaʿf i.e (weakness), while others recited it with Ḍammah in all similar verses in the Qurʾān. This is Ab Ubayd's choice, as it was the mother tongue of the Prophet (P.B.U.H).

[2204] ʿAbdullah ibn Ḥāmid ibn Muḥammad informed us, ʿAlī ibn ʿAbdul ʿAzīz narrated to us, Abū Nuʿaym said: Fuḍayl ibn Marzūq that ʿAṭiyyah Al-ʿ Awfī said: I have recited to ʿAlī ibn ʿUmar:

﴿It is Allah Who created you in a state of weakness, then developed ⌜your⌝ weakness into strength, then developed ⌜your⌝ strength into weakness and old age﴾, with Ḍammah, then he said: I have recited it to the Messenger of Allah (P.B.U.H) like that, so He approved of this recitation. (1)

ʿĀṣim Al-Jaḥdarī used to recite it:

(Allāh alladhī khlqkm min ḍuʿf thumma juʿila min baʿda ḍuʿf qūwat thumma juʿila min baʿda qūwat ḍaʿfā). He would like to combine the two languages together.

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(1) **[2204] The assessment of the reliability of the chain of transmitters:**

- It includes Fuḍayl ibn Marzūk is Ṣadūq yahim, and likewise al-ʿAwfī is Ṣadūq Yukhṭi (truthful yet made mistakes).

The authentication of Ḥadīth:

- Narrated by Abū Dāwūd, Book of Letters and Readings, Chapter 10 (3978), and At-Tirmidhī, Book of Readings, Chapter and from Surat Al-Rūm (2936), and classified it Ḥasan. Similarly, Al-Ḥākim reported it in (al-Mustadrak) 2/270, ad-Dūrī in ((Juzʾ in the readings of the Prophet (91) (P.B.U.H), Tamām in his ((Fawāʾid)) 1/216 (512) and ibn ʿAsākir in (Tārīkh Dimashq)) 56/233.

According to Al-Farrāʾ, Ḍammah is the tongue of Quraysh, whereas Fatḥah is the tongue of Tamīm,

﴿He creates whatever He wills. For He is the All-Knowing, Most Capable﴾.

Qurʿān 30: 55: ﴿And on the Day the Hour will arrive, the wicked will swear that…﴾

﴿They did to stay in this world﴾, except ﴿more than an hour﴾,

It is similar to his statement:

﴿On the Day He will gather them, it will be as if they had not stayed ⌜in the world⌝ except for an hour of a day﴾ [Qurʾān: 10:45]

﴿In this way they were always deluded ⌜in the world﴾. They used to deny the world in the same way..

﴿It will be as if they had only stayed ⌜in this world⌝ for an hour of a day﴾ [Qurʿān 46:35]

Qurʿān 30: 56: Allah Almighty said: ﴿But those gifted with knowledge and faith will say ⌜to them…﴾

﴿You did actually stay-as destined by Allah﴾, according to what Allah had decreed upon you in His predestination. It was said: It means in Allah Almighty's command.

The poet Al-Jaʿdī composed:

Loyalty has inclined when misfortune afflicted, likewise, you changed

And Allah did not say this when He decreed.

Qatādah and Muqātil said: There is anastrophe in the words, which can be understood as follows: Those who have been given knowledge and faith in the Book of Allah, you have stayed:

﴿So here is the Day of Resurrection ⌜which you denied⌝ ! But you did not know ⌜it was true﴾.

Qurʿān 30: 57: ﴿So on that Day the wrongdoers' excuses will not benefit them, nor will they be allowed to appease ⌜their Lord﴾,

means, they will not be allowed to return to this world.

Qurʿān 30: 58: ﴿We have certainly set forth every ˹kind of˺ lesson for people in this Qurʾān. And no matter what sign you bring to them ˹O Prophet˺, the disbelievers will definitely say ˹to the believers˺, ﴿You are only a people of falsehood﴾.

The idolaters would say: "You are only a people of falsehood."

Qurʿān 30: 59: ﴿This is how Allah seals the hearts of those unwilling to know ˹the truth﴾.

Qurʿān 30: 60: Allah Almighty said: ﴿So be Patient, for the promise of Allah certainly is true﴾ in what He promised you of victory and support.

﴿And do not be disturbed by those who have no sure faith﴾.

Surat Luqmān

It was revealed in Mecca; it is composed of thirty-four verses, five hundred and forty-eight words, and two thousand one hundred and ten letters.

[2205] Abū Al-Ḥasan Muḥammad ibn Al-Qāsim ibn Aḥmad Al-Faqīh informed us, Abū ʿAbdullah ibn Muḥammad ibn Yazīd Al-Mu'addal narrated to us, Abū Yaḥyá Al-Bazāz narrated to us, Muḥammad ibn Manṣūr narrated to us, Muḥammad ibn ʿImrān ibn ʿAbdul-Raḥman ibn Abī Laylá, my father narrated to me, on the authority of Makhlad ibn ʿAbdul Waḥid, on the authority of Al-Ḥajjāj ibn ʿAbdullah, on the authority of Abū Al-Khalīl, on the authority of ʿAlī ibn Zayd and ʿAṭāʾ ibn Abī Maymūmnah, on the authority of Zirr ibn Ḥubaysh, Ubay ibn Kaʿb reported The Messenger of Allah (P.B.U.H) said as saying:

"Whoever recites Surat Luqmān, will be in the company of Luqmān on the Day of Resurrection. He will be given ten rewards with the number of each one who enjoined good and forbade evil." (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Allah (may He be glorified and exalted) said:

Qurʿān 31: 1: ﴿Alif-Lām-Mīm﴾.

Qurʿān 31: 2: ﴿These are the verses of the Book, rich in wisdom﴾

(1) **[2205] The assessment of the reliability of the chain of transmitters:**

- It contains those who were not mentioned with Jarḥ or Taʿdīl, and those whom I did not find. It also contains weak narrators and those whose Ḥadīths are Munkar (disapproved) which were not followed up. As stated above, the chain of transmission is Mawdūʿ as it will be mentioned below.

The authentication of Ḥadīth:

- Al-Manāwī mentioned it in ((Al-Fatḥ as-Samāwī)) 2/918 (798), and he said: It is Mawdūʿ, and Az-Zaylaʿī in ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) 3/78 (990), and attributed it to Al-Muṣannaf and others, and Ibn Al-Jawzī mentioned it in ((Al-ʿLal al-Mutanāhiyah). 2/784 (1307).

Qurʿān 31: 3: ﴿It is˹ a guide and mercy for the good-doers﴾.

The majority of reciters read it in the accusative as circumstantial phrase and disconnection. However, Ḥamzah recited it in nominative on initiation.

﴿For the good-doers﴾.

Qurʿān 31: 4: ﴿those who establish prayer, pay alms-tax, and have sure faith in the Hereafter﴾.

Qurʿān 31: 5: ﴿It is they who are ˹truly˺ guided by their Lord, and it is they who will be successful﴾.

Qurʿān 31: 6: ﴿But there are some who employ theatrics﴾,

Al-Kalbī and Muqātil said:

It was revealed about An-Naḍr ibn Al-Ḥārith ibn ʿAlqamah ibn Kindah ibn ʿAbd Ad-Dār ibn Quay. He would work in trade, so he would travel to Persia and sell non-Arab news, then relate it to Quraysh. Besides, he would tell that Muḥammad is reporting the stories of Ād and Thamūd, and I am reporting you with the stories of Rustum and Isfandiyār and the news of the Khosrau, so they would find his talk pleasant and stop listening the Qurʾān.

Muqātil said: It buys female singers. According to this interpretation, the verse indicates that some people are interested in idle talk.

[2206] Abū Ṭāhir Muḥammad ibn Al-Faḍl ibn Muḥammad ibn Isḥāq Al-Muzakkī (may Allah have mercy on him) informed us during my reading to him in the month of Rabīʿ Al-Awwal in the year of eight three of Hijrah, said: My grandfather Muḥammad ibn Isḥāq ibn Khuzaymah narrated to us, ʿAlī ibn Ḥujr narrated to us, Mushmaʿil ibn Milḥān Aṭ-Ṭā'ī narrated to us, from Mutarriḥ ibn Yazīd, on the authority of ʿUbaydullah ibn Zaḥar, on the authority of ʿAlī ibn Yazīd, on the authority of Al-Qāsim, that Abū Umāmah reported the Messenger of Allah (P.B.U.H) as saying:

"**Do not sell, buy or teach singing girls, and the price paid for them is unlawful. To a similar effect, it has been sent down."**

﴿Among men are those who purchase frivolous talk﴾, [Qurʿān 31:ḍ] to the end of the verse}.

"There is no man who raises his voice in singing except Allah would send two devils one of them on this shoulder and the other on the second one, so they keep beating him with their legs until he remains silent."

Some scholars stated that this verse was revealed about those who replace the Qurʿān with the idle talk, singing, the pipes and musical instruments.

He said: Allah's way refers to the Qurʾān.

Abū Aṣ-Ṣahbāʾ Al-Bakrī said: I asked ibn Masʿūd about this verse, so he said: By Allah, there is no god except He, three times. It refers to singing.

Saʿīd ibn Jubayr reported from ibn ʿAbbās likewise.

According to ibn Jurayj: It means drums.

ʿUbayd quoted Aḍ-Ḍaḥāk as saying: It refers to polytheism.

Juwaybir reported to him: It refers to singing. A song is a waste of money, causing anger from the Lord, and ruining the heart of a person.

Thuwayr ibn Abī Fākhitah reported from his father, from ibn ʿAbbās: This verse was revealed about a man who purchased a slave who sang for him day and night. (1)

The term Lahw refers to each type of talk that turns people away from reflection on Allah's signs, be it singing or otherwise.

Qatādah said: It includes amusement and pay.

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(1) The assessment of the reliability of the chain of transmitters:
- the Ḥadīth is weak because its chain of transmission includes Thuwayr ibn Abī Fākhitah who is weak.

The authentication of Ḥadīth:
- It was reported by Al-Bayhaqī in ((Shuʿb al-Imān)) 4/279 (5104) via Yūnus ibn Abī Isḥāq. He is Ṣadūq Yahim. Likewise, Ibn Jarīr reported it in ((Jāmiʿ al-Bayān)) 21/63 from al-ʿAwfī, on the authority of Ibn ʿAbbās, and as-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11/615 by Al-Firyābī and Ibn Mardawayh, and he also mentioned it in ((Lubāb an-Naqūl)) by him (169), and see: ((Fatḥ al-Qadīr)) by Ash-Shawkānī 4/292, and Ibn Al-ʿArabī said: It is permissible for a man to hear the singing of his slave-girl, as nothing of it is forbidden to him, neither from its apparent or its hidden, so how is he prevented from enjoying her voice?
- See: ((Aḥkām al-Qurʾān)) 3/1494.

A: It includes lying and nonsense.

Makḥūl is of the view that whoever purchases a female singing girl and he keeps on doing this until he dies, I will not perform funeral prayers on him, as Allah Almighty said:

{But there are some who employ theatrics}, to the end of the verse.

ʿAlī ibn Yazīd reported from Al-Qāsim, Abū Umamah reported the Messenger of Allah (P.B.U.H) saying:

"Allah (may He be glorified) has sent me as a mercy to the universe and as a guidance to the universe, and my Lord who is great and glorious has commanded me to annihilate stringed instruments, wind instruments, idols, crosses and pre-Islamic customs, and my Lord who is great and glorious has sworn, 'By my might, none of my servants will drink a mouthful of wine without my giving him a similar amount of pus to drink, but he will not abandon it through fear of me without my giving him drink from the holy tanks on the Day of Resurrection. Female singers cannot be bought, sold, taught, or traded in. And their prices are unlawful." (1)

It refers to the female singers.

Ḥammād narrated Ibrāhīm as saying: Singing grows hypocrisy in the heart, and our companions would take mouths of the roads and split the tambourines.

[2207] ʿAbdullah ibn Ḥāmid informed us, ibn Shādhān narrated to us, Jīʿawyah narrated to us, Ṣāliḥ ibn Muḥammad narrated to us, Ibrāhīm ibn Muḥammad, that Muḥammad ibn Al-Munkadir said:

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(1) **The assessment of the reliability of the chain of transmitters:**

- It includes Al-Alhānī who is weak, and al-Qasīm used to narrate Gharīb Ḥadīths .

The authentication of Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) 5/268 (22307), and its editors said: Its chain of transmission is very weak, and Al-Ḥārith in ((Musnad)) as in ((Bughiyat Al-Bāḥith)) 2/770 (771) without the place of the witness on the singers, and Ibn Abī Ad-Dunyá in ((Dham Al-Malāhī)) (p. 65) (71). Similarly, Aṭ-Ṭabarānī narrated it in ((Al-Muʿjam al-Kabīr)) 8/198 (7803), and Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 5/69: It includes ʿAlī ibn Yazīd who is weak . And Ibn Ḥazm in ((Al-Muḥallā)) 9/59, and it was narrated by Al-ʿAqīlī in ((Aḍ-Ḍuʿfāʾ)) 3/254 in the biography of Al-Alhānī and he said: He is not known except by him, and Ibn Al-Jawzī in ((Al-ʿlal Al-Mutanāhiyah)) 2/298 (1308).

I have been told that Allah (Glory be to Him) will say on the Day of Judgment: Where are those who keep themselves and their hearing from idle talk and Satan's pipes? Admit them to the garden of musk. Then He would say to the angels: Convey to my servants my praise, extolment, and glorification, and tell them that there will be no fear for them, nor will they grieve. (1)

﴿Only to lead others away from Allah's Way—without any knowledge﴾

Al-Aʿmash, Ḥamzah, Khalaf, Al-Kisāʾī, Ḥafṣ, and Yaʿqūb recited it :{{Watakhidhahā}} with Fatḥah of Dhāl by conjugation with His statement: {Liyḍilla}, which is the choice of Abū ʿUbaydah, arguing that it was near to the accusative. Other reciters read it in the nominative in conjunction with His statement:{Yashtrī}

Qurʿān 31: 7: ﴿Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. So give them good news ˹O Prophet˺ of a painful punishment﴾.

Qurʿān 31: 8: ﴿Surely those who believe and do good will have the Gardens of Bliss﴾.

Qurʿān 31: 9: ﴿Staying there forever. Allah's promise is true. And He is the Almighty, All-Wise﴾.

Qurʿān 31: 10: ﴿He created the heavens without pillars—as you can see—and placed firm mountains upon the earth so it does not shake with you, and scattered throughout it all types of creatures. And We send down rain from the sky, causing every type of fine plant to grow on earth﴾, meaning of the right type.

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(1) **[2207] The assessment of the reliability of the chain of transmitters:**

- This Ḥadīth was narrated through Hālik chain is Hālik (broken) because Ibrāhīm ibn Muḥammad is Matrūk, and Ṣāliḥ is Muttaham Sāqiṭ, and Ibn Shādhān and his sheikh, I did not find them. In addition, neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh; let alone ibn al-Munkadir is Mursal in Ḥadīth.

The authentication of Ḥadīth:

- It was reported by Ibn Al-Jaʿd in his ((Musnad)) 1/254 (1682), and Ibn Abī Ad-Dunyá in ((Al-Waraʿ)) (80), and its editor Al-Ḥamūd said: Its chain of transmission is Ṣaḥīḥ to Ibn Al-Munkadir, and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 3/ 151, and Al-Qurtūbī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/53, and I did not find it as Marfūʿ.

Qurʿān 31: 11: Allah Almighty said: ﴿This is Allah's creation. Now show Me what those ˹gods˺ other than Him have created. In fact, the wrongdoers are clearly astray﴾,

﴿This﴾, refers to what Allah mentioned about the signs they can see.

﴿Now show Me what those ˹gods˺ other than Him have created﴾, meaning: your gods which you used to worship.

﴿In fact, the wrongdoers are clearly astray﴾.

Qurʿān 31: 12: Allah Almighty said:

﴿Indeed, We blessed Luqmān with wisdom﴾, referring to understanding, knowledge, and acting according to it, and doing well in all matters.

Muḥammad ibn Isḥāq ibn Yasār said: He is Luqmān ibn Bāʿūr ibn Bāḥūr ibn Tarākh, that is, Āmār. According to Wahb: He was the nephew of Yob (Peace be upon him). Muqātil said: Luqmān was the son of a maternal aunt of Yob (peace be upon him).

According to Al-Wāqidī: He was a judge in the Children of Israel.

The scholars agreed that he was a wise man and not prophet except ʿIkrimah who said: He was a prophet. This view was exclusive to him.

[2208] Abū Manṣūr al-Ḥamshādhī (may Allah have mercy on him) narrated to us, Abū ʿAbdullah ibn Hāshim narrated to us, Wakīʿ narrated to us, on the authority of Isrāʾīl, on the authority of Jābir, on the authority of ʿIkrimah, he said: Luqmān was a prophet. (1)

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(1) **[2208] The assessment of the reliability of the chain of transmitters:**

- It includes Jābir ibn Yazīd who weak and no Jarḥ or Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/68, and Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓim)) 11/51: These narrations include what is explicitly denied that he is a prophet, and among them is what indicates that; due to his being a slave who was touched by slavery contradicts his being a prophet. Because the messengers were sent amongst the elite of their peoples.
- Based on this, the majority of the predecessors are of the view that he was not a prophet. However, It was reported that he was a prophet on the authority of

According to another view, Luqmān chose between prophethood and wisdom, so he chose wisdom.

ʿUbaydullah ibn ʿUmar reported from Nafīʾ from ibn ʿUmar, said: I heard the Messenger of Allah (P.B.U.H), saying:

"Indeed, Luqmān was not a prophet, rather he was a persistent slave who spent much time meditating, and was firm in belief. He loved Allah so Allah loved him and bestowed wisdom upon him. He was asleep at noon, a cry came to him: O Luqmān! What do you think if Allah made you a successor on earth to judge between people in truth? The voice answered, saying: If my Lord gave me the choice, I would accept health and not misfortune. However, if He commanded me, I would hear and obey. I know if he did this to me, he helped and protect me. The angels said in an invisible voice, "Why, you said this Luqmān?" He said: A judge is one of the most serious ranks in society.

Even though it is difficult, injustice befalls him everywhere. When he acts justly, he will be saved, and if he acts wrongly, he will miss the way to Paradise.

And whoever lives humiliated in this world, it is better prepared to live as a noble man. And whoever chooses the world over the Hereafter, he will miss the world and not get to the Hereafter. His good thinking surprised the angels. Then he slept, then he received the wisdom, and when he woke up he found himself speaking with it. Afterward, David (Peace be upon him) was called out, so he accepted it, but he did not specify what Luqmān did. Therefore, he made a mistake more than once, and Allah forgives him.

Luqmān would support him with his wisdom. Once, David (Peace be upon him) said:

"How blessed are you, Luqmān, You have been given wisdom and you have avoided trial. However, David was appointed succession and tested with misfortune and trial."

ʿIkrimah, if the chain of transmission to him is Ṣaḥīḥ since it was narrated by Ibn Jarīr and Ibn Abī Ḥātim from the Ḥadīth of Wakīʿ on the authority of Isrāʾīl, on the authority of Jābir, on the authority of ʿIkrimah: He said: Luqmān was a prophet, and this Jābir is Ibn Yazīd Al-Jaʿfī, and he is weak, and Allah knows best..:

[2209] Abū Manṣūr al-Ḥamshādhī informed us, Abū ʿAbdullah ibn Yūsuf informed us, al-Ḥusayn ibn Muḥammad informed us, ʿAbdullah ibn Hāshim informed us, Wakīʿ informed us, on the authority of Muḥammad ibn Ḥassān, that Khālid Al-Rib'ī said: Luqmān was an Abyssinian slave and he worked as carpenter. (1)

[2210] Abū ʿAbdullah ibn Fanjawayh informed me, Abū Bakr ibn Mālik Al-Qaṭīʿī relate to us, ʿAbdullah ibn Aḥmad ibn Ḥanbal, my father narrated to us, Aswad ibn ʿĀmir narrated to us, Ḥammād narrated to us, on the authority of ʿAlī ibn Zayd, that Saʿīd ibn Al-Musayyib: Luqmān was a tailor.(2)

Saying ﴿Be grateful to Allah﴾, meaning: We said to him: Be grateful to Allah.

﴿For whoever is grateful, it is only for their own good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy﴾

Mujāhid said: Luqmān was a black slave with thick lips and split feet.

Al-'Awzā'ī narrated on the authority of ʿAbdul-Raḥman ibn Ḥarmalah that he said: Aswad came to Saʿīd ibn Al-Musayyib and asked him:

'A black man came to Saʿīd ibn Al-Musayyib to ask him a question. Saʿīd ibn Al-Musayyib said to him: "Do not be upset because you are black, for among the best of people were three who were black: Bilal, Mahjaʿ the freed slave of ʿUmar ibn Al-Khaṭṭāb, and Luqmān the Wise, who was an African Nubian with thick lips."

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(1) **[2209] The assessment of the reliability of the chain of transmitters:**
- Its chain contains whom I did not find, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:
- It was reported by Ahmad in ((Az-Zuhd)) (64), Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/74 (34294), and aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/67, and Al-Ḥafiẓ mentioned it in ((Fatḥ al-Barī)) 6 / 466 on him and Ibn ʿAbbās, may Allah be pleased with him.

(2) **[2210] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including ʿAlī ibn Zayd ibn Jadān who weak.

The authentication of Ḥadīth:
- It was reported by Aḥmad in ((Az-Zuhd)) (65), and as-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 6/510 and attributed it to Ibn Abī Shaybah and Aḥmad in ((Az-Zuhd)), and Ibn Al-Mundhir.

Qurʿān 31: 13: ﴿And remember when Luqmān said to his son﴾, whose name is An'am.

While advising him, ﴿O my dear son! Never associate ⌜anything⌝ with Allah ⌜in worship⌝, for associating ⌜others with Him⌝ is truly the worst of all wrongs﴾.

Qurʿān 31: 14: Allah Almighty said: ﴿And We have commanded people to ⌜honour⌝ their parents. Their mothers bore them through hardship upon hardship﴾.

Ibn ʿAbbās said: "It means: "Difficulty after difficulty," while Aḍ-Ḍaḥāk said: "Weakness after weakness."

Qatādah said: "Exhaustion upon exhaustion."

Mujāhid and ibn Kaysān said: "Stress upon hardship."

﴿And his weaning is in two years﴾, It was reported from Yaʿqūb: (Wafaṣluhu),

﴿And their weaning takes two years. So be grateful to Me and your parents. To Me is the final return﴾.

[2211], ʿAbdullah ibn Ḥamid Al-Aṣbahānī informed me, al-Ḥusayn ibn Muḥammad ibn Al-Husayn Al-Balkhī narrated to us, Abū Bakr Muḥammad ibn Al-Qāsim Al-Balkhī narrated to us, Nuṣayr ibn Yaḥyá, that Sufyān ibn ʿUyaynah commented on Almighty's statement:

{So be grateful to Me and your parents﴾, as saying: "Whoever performs the five daily prayers, he will be grateful to Allah, and whoever supplicates for his parents after the five daily prayers, so he will be grateful to his parents." (1)

Qurʿān 31: 15: Allah Almighty said: ﴿But if they pressure you to associate with Me what you have no knowledge of, do not obey them. Still keep their

(1) **[2211] The assessment of the reliability of the chain of transmitters:**
- Its chain contains unknown narrators; as it includes those who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- Ibn Ḥajar mentioned it in ((Fatḥ Al-Barī)) 2/10, and attributed it to the interpretation of Ibn ʿUyaynah and it was narrated by Al-Mubarakfūrī in ((Tuḥfat al-Aḥawadhī)) 6/24.

company in this world courteously﴾, meaning: a kind treatment, which can be understood as follows: Treat them with Maʿrūf (kindness).

﴿And follow the way of those who turn to Me﴾ [(1)], meaning: follow the way of Muḥammad (P.B.U.H) and his companions (may Allah be pleased with them).

﴿Then to Me you will all return, and then I will inform you of what you used to do﴾, these two verses were revealed about Saʿd ibn Abī Waqqās and his mother, and the story has been mentioned earlier [(2)], then Allah Almighty told about the statement of Luqmān to his son.

Allah (may He be glorified) said:

Qurʿān 31: 16: Luqmān added, ﴿O my dear son! Even if a deed were the weight of a mustard seed﴾, some of the grammarians said: The possessive pronounce refers to al-Khaṭīʾah (Sin) and al-Maʾṣiyah (disobedience), meaning: If disobedience was committed anywhere, this is proven by Muqātil:

An'am said to his father: O my father! If I commit a sin that no one can see me, how Allah does Allah know about it? He recited:

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(1) In the margin of (Q) the following was mentioned: ʿAṭāʾ narrated on the authority of Ibn ʿAbbās, may Allah be pleased with them, that he said: He wanted to follow the path of Abū Bakr aṣ-Ṣiddīq, and that when he embraced Islam, ʿAbdul Raḥmān ibn ʿAwf, Saʿd, Saʿīd, ʿUthmān, Ṭalḥah, and Zubayr, may Allah be pleased with them, came to him and said to him: I believed in Muḥammad. He said: Yes, so they went to the Messenger of Allah (P.B.U.H), and they believed and were truthful. Whereupon, Allah Almighty revealed His saying: {….and follow the way of those who turn to Me ˹in devotion…} [Qurʾān: 31:15] referring to: Abū Bakr, may Allah be pleased with him... symbols and treasures

(2) And the story was narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/70 with several narrations on the authority of Muḥammad ibn al-Muthannā, on the authority of Muḥammad ibn Jaʿfar, on the authority of Shuʿbah, on the authority of Simāk ibn Ḥarb, on the authority of Muṣʿab ibn Saʿd , on the authority of his father who said: Umm Saʿd said to Saʿd : Isn't Allah order righteousness? By Allah, I do not eat food nor drink until I die or become an infidel. He said: If they wanted to feed her, they would cut her mouth with a stick, and then they would put it, so this verse was revealed.
- It was reported in this wording by Muslim, The Book of the Virtues of the Companions, Chapter Faḍl Saʿd ibn Abī Waqqās, may Allah be pleased with him (1748).

﴿O my son, even if a deed were the weight of a mustard deed…..﴾

[Qurʿān 31: 16]

Others said: the possessive pronounce here is ʿImād, yet it occurs in feminine form as it refers to the seed, in keeping with the poet's saying:

He became brighter by the saying I announced to him

Just as the spear top was mixed with blood.

Ibn Abbas said that it was a rock under the seven earth, in which the deeds of the wicked people would be recorded.

Besides, the heaven's greenery is taken from it. (1)

As-Suddī said: Allah Almighty created the earth on the whale, and the whale lives in water, and the water is on the surface of a stone and the stone is on the surface of an angel, and the angel is on the rock, and it is the rock that Luqmān had mentioned that it was neither in the heaven nor in the earth, and the rock is with the wind.

﴿Rock or in the heavens or the earth—Allah will bring it forth. Surely Allah is Most Subtle﴾, by drawing it out, and ﴿All-Aware﴾ of its place.

[Qurʿān 31: 17] ﴿O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to﴾,

ʿAzm al-Umūr means the obligatory matters that Allah Almighty commanded us to adhere to.

(1) Az-Zamakhsharī mentioned it in ((Al-Kashshāf)) 3/233, and Al-Qurtūbī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/68 on the authority of Ibn ʿAbbās with the wording: The rock is under the seven earths and on it is the earth, and Al-Baghawī mentioned it in ((Maʿlīm at-Tanzīl)) 6/288 on the authority of Ibn ʿAbbās, and Ibn Kathīr mentioned him in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/55, with the wording: A rock under the seven earths, then he said: As-Suddī mentioned it: With his traced chain of transmission on the authority of Ibn Masʿūd, Ibn ʿAbbās and a group of companions if that is true, and he tells this on the authority of ʿAṭiyyah Al-ʿAwfī and Abū Mālik, ath-Thawrī, Al-Minhāl ibn ʿAmr and others, and this - and Allah knows best - is as if it was received from Israeli reports which neither believed nor denied. It seems - and Allah knows best - that what is meant is this grain in its despicableness, if it were inside a rock, then Allah will show it and show it with His subtle Knowledge.

Ibn ʿAbbās stated that it refers to: "the strict matter." Muqātil said: It means the right matters.

Qurʿān 31: 18:Allah Almighty said: ﴿And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, boastful﴾.

﴿And do not turn your nose up to people﴾, An-Nakhʿī, Nāfiʿ, ibn Muḥayṣin, Yaḥyá ibn Wathāb, Ḥamzah and Al-Kisāʾī recited it {{Tuṣāʾir}} with Alif.

[2212] Abū ʿAbdullah ibn Fanjawayh informed me, ibn Ḥabash narrated to us, Abū Al-Qāsim ibn Al-Faḍl narrated to us, Abū Zurʾah narrated to us, saying: Naṣr ibn ʿAlī narrated to me, my father informed me, on the authority of Al-Warrāq, that ʿĀṣim Al-Jaḥdarī recited it: (Wala tuṣʾir Khaddaka), in nominative of Tāʾ and Jussive of Ṣād, it is derived from Aṣʿar, while other reciters read it: {Tuṣaʿir}, derived from Taṣʿīr. (1)

Ibn ʿAbbās said: 'Do not turn your face away from people when you speak to them or they speak to you.

Mujāhid said: If there was a grudge between someone and someone else, he would turn away from him when he met him.

Qatādah said: Don't look down on the poor. Let the poor and rich be the same.

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(1) **[2212] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except for Ibn al-Faḍl and al-Jaḥdarī, from whom a group took an irregular
- reading in which there is something to deny.

The authentication of Ḥadīth:
- I did not find a chain of transmission on it, and some of the commentators mentioned it in the words of al-Jaḥdarī.
- See: "al-Jāmiʿ li-aḥkām al-Qurʾān" by Al-Qurtūbī 14/69, "Maʿānī al-Qurʾān" by An-Naḥḥās 5/287, "Zād al-Masīr" by Ibn Al-Jawzī 6/322, ((Rūḥ al-Maʿānī)) by Al-Alūsī 90/21, and the same reading is irregular, as in ((Al-Mukhtaṣar fī Shawādh al-Qurʾān)) by Ibn Khalawiyeh (188), ((Al-Baḥr Al-Muḥīṭ)) by Abū Ḥayyān 7/183. He mentioned the recitation with Yāʾ: (Yuṣaʾir), which is Taṣḥīf (mispronunciation), and see: ((Muʿjam al-Qirāʾāt)) by Al-Khatīb 7/ 196..

ʿAṭāʾ said: He speaks to people arrogantly.

[2213] ʿAbdullah ibn Ḥamid informed us, Ḥamid ibn Muḥammad, informed us: Muḥammad ibn Ṣāliḥ narrated to us, ʿAbdul Ṣamad narrated to us, Khārijah ibn Muṣ'ab narrated to us, on the authority of Al-Mughīrah, that Ibrāhīm said concerning Allah's statement:

﴿And do not turn your nose up to people﴾, said: At-Tashdīq means to speak in a proudly. (1)

Al-Muʾrrij said: Do not frown in the face of others. This term originally refers to inclination; it is said: Rajul Aṣʿar, namely, his neck bent.

An ailment befalls the camels in their necks and heads, causing their necks to twist, and its plural is Aṣʿār.

The arrogant man who turned away from people was compared to this.

A poet composed:

We met him in Suhayl stream in Yemen

In the land between a pregnant and aborted she-camel

Another one said:

If the tyrant man turned his face away

We would correct his inclination so he is upright.

﴿Nor walk proudly upon the earth﴾, meaning: boastfully.

﴿Surely Allah does not like arrogant people﴾, meaning: Deal with people proudly.

[2214] ʿAbdullah ibn Ḥamīd Al-Wazzān informed me, Aḥmad ibn Muḥammad ibn Shādhān informed me, on the authority of Jighawayh, Ṣāliḥ

(1) **[2213] The assessment of the reliability of the chain of transmitters:**
- It is very weak in it, including Khārijah Ibn Muṣʿab is rejected, and in it there are those who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- It was reported by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/75, and the Ḥadīth is Ḥasan, it has routes at aṭ-Ṭabarī..

ibn Muḥammad narrated to us, Jarīr ibn ʿAbdul Ḥamīd narrated to us, on the authority of ʿAtāʾ ibn As-Sāʾb, on the authority of his father, ʿAbdullah ibn ʿAmr reported the Messenger of Allah (P.B.U.H) as saying:

"While a man trailed his lower garment he was swallowed up by the earth, and he will be tossed about in it till the day of resurrection." (1)

Qurʿān 31: 19: Allah Almighty said: ﴿Be moderate in your pace. And lower your voice, for the ugliest of all voices is certainly the braying of donkeys﴾.

﴿Be moderate in your pace﴾, meaning: walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

[2215] Imām Abū Bakr Aḥmad ibn Al-Ḥusayn ibn Mahrān Al-Muqrīʾ' (may Allah have mercy on him) informed us, I read to him in the year three hundred and eighty one, Abū al-ʿAbbās Muḥammad ibn Isḥāq As-Sarrāj and Abū al-Wafāʾ al-Muʾammal ibn ʿĪsā informed us: ʿAbbās ibn Muḥammad Ad-Dūrī, on the authority of ibn Salamah, the judge of Jordan, ʿUmar ibn Ṣahbān narrated to us, on the authority of Nāfiʿ, that ibn ʿUmar reported the Messenger of Allah (P.B.U.H) as saying:

"The fast pace wastes the light of the believer." (2)

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(1) **[2214] The assessment of the reliability of the chain of transmitters:**
- Its chain includes whom I did not find, and at-Tirmidhī is Mutaham Sāqiṭ and ʿAṭāʾ is Ṣadūq Yahim, but the Ḥadīth is Saḥīḥ as it will be mentioned below.

The authentication of Ḥadīth:
- It was reported by at-Tirmidhī, The Book of the Characteristic of the Resurrection..., Chapter (87) (2491) and he said: This is an Ṣaḥīḥ Ḥadīth. Similarly, al-Bazzār narrated it in ((Al-Baḥr az-Zakhkhār 6/388 (2407), the Ḥadīth is originally in Ṣaḥīḥ Muslim, the book of dressing and adornment, the chapter on the prohibition of strutting while walking while admiring his clothes (2088) on the authority of Abū Hurayrah, may Allah be pleased with him.

(2) **[2215] The assessment of the reliability of the chain of transmitters:**
- Al-Walīd ibn Salamah and Ibn Al-Aṣbahān are very weak in it, and the Ḥadīth is not proven from the Prophet (P.B.U.H).

The authentication of Ḥadīth:
- It was reported from the Ḥadīth of Ibn ʿUmar, may Allah be pleased with him: Ibn

﴿And lower your voice﴾ that is, lower your voice.

﴿For the ugliest of all voices is certainly the braying of donkeys﴾.

Mujāhid, aḍ-Ḍaḥāk and Qatādah said: It is the worst of voices because the beginning is an exhalation and the end is an inhalation.

Ikrimah and al-Ḥakam ibn ʿUtaybah said: The severest.

Ibn Zayd said: If raising the voice was good, it would not be attributed to donkeys.

[2216] Abū Zakariyyā Yaḥyá ibn Ismāʿīl al-Ḥarbī informed us: Abū Ḥāmid Aḥmad ibn Ḥamdūn ibn ʿImārah al-Aʿmashī informed me, Abū Hātim Muḥammad ibn Idrīs al-Ḥanẓalī narrated to us, Yaḥyá ibn Sālih al-Wuḥāẓī informed us, Mūsá ibn Aʿyun narrated to us: I heard Sufyān saying regarding the Almighty's statement:

﴿For the ugliest of all voices is certainly the braying of donkeys﴾:

Everything shouts praise Allah Almighty except the donkey. (1)

And it was said: Because it is useless braying.

[2217] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, Muḥammad ibn al-Ḥasan ibn Bishr narrated to us, Abū Bakr ibn Abī al-Khaṣīb narrated to us, ʿAbdullah ibn Jābir narrated to me, ʿAbdullah ibn al-Walīd al-Harrānī informed us, ʿUthmān ibn ʿAbdul-Raḥmān narrated to us us, on the authority of ʿAnbasah ibn ʿAbdul- Raḥmān, on the authority of Muhammad

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Ḥibbān in ((Al-Majrūḥīn)) 2/82.

- See: ((Al-ʿIal Al-Mutanāhiyah)) by Ibn Al-Jawzī 2/218- 1129 (1178), ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) by Az-Zaylaʿī 3/75, ((Al-Fatḥ As-Samawī)) by Al-Manāwī 2/913, ((Mizān Al-Iʿtidāl)) by Adh-Dhahabī 3/169, ((Lisān Al-Mizān)) by Ibn Ḥajar 5/266, ((Al-Kāmil)) by Ibn ʿUday 4/211.

(1) **[2216] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is Ḥasan and its sheikh Al-Ḥarbī is truthful (Ṣadūq), and Al-Wāḥāẓī is Ṣadūq as well, and the rest of the chain of transmission are trustworthy.

The authentication of Ḥadīth:

- As-Suyūtī mentioned it in ((Ad-Durr al-Manthūr)) 11/653 and attributed it to Ibn Abī Ḥātim, and he is here from his path, and Abū Ash-Sheikh in ((Al-ʿAẓamah)) 5/1750 on the authority of Ibn ʿAbbās (May Allah be pleased with him).

ibn Zādhān, Umm Saʿd reported the Messenger of Allah (P.B.U.H) as saying: **((Allah Almighty hates three voices: the braying of a donkey, the barking of a dog, and the caller to war)).** (1)

A section on what has been narrated concerning the wisdom Luqmān (Peace be upon him)

[2218] ʿAbdullah ibn Ḥamid Al-Wazzān informed us, Aḥmad ibn Shādhān informed us, Jighawayh ibn Muḥammad narrated to us, Ṣāliḥ, ʻIbrāhīm ibn Abī Yaḥyá narrated to us, on the authority of Muḥammad ibn ʻAjlān, said: Luqmān said: There is no wealth equivalent to heath, and no joy is equivalent to self-goodness. (2)

[2219] Abū ʿAbdullah Al-Ḥusayn Ad-Daynawayrī informed us, ʿUmar ibn Aḥmad ibn Al-Qāsim An-Nahawndī narrated to us, Muḥammad ibn ʿAbdul Ghaffār Az-Zurqānī narrated to us, Abū Sukayn Zakariyyā ibn Yaḥyá ibn ʿUmar ibn Ḥiṣn, my father's uncle narrated to me, Zuḥr ibn Ḥiṣn, on the authority of his grandfather: Ḥamid ibn Manhab said: Ṭāwūs narrated to me, that Abū Hurayrah said: a man passed by Luqmān while people were gathering at him, so he said to him: "Are not you the black slave, who were grazing in the place of such and such? He replied: "Yes." He asked: "What made you reach to this standing?" Luqmān replied:

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(1) **[2217]The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is rejected, including Munqaṭiʿ, and those whom I did not find, and those who were mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:
- I didn't find it.

(2) **[2218] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak, including Ibrāhīm ibn Yaḥyá who Matrūk, and it includes whom I could not find, and At-Tirmidhī is a Mutaham Sāqiṭ. Further, neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:
- It was reported by al-Bayhaqī in ((Shuʿb al-Imān)) 4/149 (4617), and as-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 11/635, and attributed it to him, and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ) 6/320, and they all mention it on the authority of Malik.

Truthfulness in establishing and maintaining the trust, and leaving what I am not concerned with (1)

[2220] Al-Ḥusayn ibn Muḥammad informed me, Abū Bakr ibn Mālik Al-Qaṭī'ī, ʿAbdullah ibn Aḥmad ibn Ḥanbal narrated to us, my father narrated to me, Wakīʿ Abū al-ʿĀṣhhab narrated to us, on the authority of Khālid Al-Rib'ī, said: Luqmān was an Ethiopian slave who worked as a carpenter.

His master said to him, 'Slaughter this sheep for us,' so he slaughtered it. [His master] said: 'Bring the most valuable two pieces out of it,' so he took out the tongue and the heart. Then time passed, as much as Allah willed, and [his master] said: 'Slaughter this sheep for us,' so he slaughtered it. [His master] said, 'Bring the worst two morsels from it,' so he brought out the tongue and the heart. His master said to him, 'I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqmān said, 'There is nothing better than these if they are good, and there is nothing worse than these if they are bad. (2)

[2221] Al-Ḥusayn ibn Muḥammad informed me, Aḥmad ibn Jaʿfar ibn Ḥimdān narrated to us, Yūsuf ibn ʿAbdullah narrated to us, Mūsá ibn Ismāʿīl, Ḥammād ibn Salamah narrated to us, Thābit narrated to us, on the authority

(1) **[2219] The assessment of the reliability of the chain of transmitters:**
- Its chain includes whom I did not any biography.

The authentication of Ḥadīth:
- It was reported by Mālik in ((Al-Muwaṭṭa')) 2/990, and from his path by Al-Bayhaqī in ((Shuʿb al-Imān)) 4/230 (4889), and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 6/328, and Al-Bayhaqī in ((al-Madkhal Ilā as-Sunan al-Kubrā)) (428) on the authority of Ibn Shihāb, he mentioned it on the authority of the compiler al-Nawawī in ((Tahdhīb al-Asmā wal-Lughāt)) 2/380, and Ibn ʿAbd al-Barr in ((Al-Istithkār)) 27- 352- 353 (1886), and he said: Three, and which three, how good they are? They are all on the authority of Mālik, and I did not find it on the authority of Abū Hurayrah, may Allah be pleased with him.

(2) **[2220] The assessment of the reliability of the chain of transmitters:**
- Its chain contains al-Ribʿī and he is weak.

The authentication of Ḥadīth:
- It was previously authenticated.

of ʿAnas: Luqmān was at Dāwūd (Peace be upon him) while he was making an armor, so Luqmān wondered of what he saw, wanting to ask him. However, his wisdom prevented him from asking. When he was finished and brought it to him and poured it into him, he said: How good this armor of war is and how good the person who made it is! Luqmān said:

"Keeping silent is considered as (an act of) wisdom, but very few practice it." (1)

[2222] Al-Ḥusayn ibn Muḥammad informed me, ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, ʿAlī ibn Muḥammad ibn Māhān narrated to us, ʿAlī ibn Muḥammad Aṭ-Ṭanāfisī narrated to us, Abū ʿUsamah and Wakīʿ, said: Sufyān narrated to us, on the authority of his father, that ʿIkrimah said:

Luqmān was one of the most lenient slaves to his master. His master sent him with some slaves to bring fruits from a garden. They came to him and brought him something and they ate the fruits. They accused Luqmān of doing so. Luqmān said to his master: The double-faced will never be honest before Allah, so bring hot water for me and them. He did so, then they started to vomit these fruits, while Luqmān vomited only pure water. Accordingly, his master realized he was truthful and they were liars.

He said: the first thing that has been narrated of Luqmn's wisdom is that while he was with his master, his master went to the toilet and stayed for long, then Luqmān called him out: Staying for long in relieving yourself harms the liver, causes hemorrhoids and raises fever in the head, so sit down at ease and stand up at ease.

He said: When his master came out, he wrote down his wisdom on the toilet door.

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(1) **[2221] The assessment of the reliability of the chain of transmitters:**

- It contains Yūsuf ibn ʿAbdullah, I did not find him, and the rest of his narrators are trustworthy, and it is Ṣaḥīḥ as it will be mentioned below.

The authentication of Ḥadīth:

- Al-Ḥākim reported it in ((Al-Mustadrak)) 2/458 (3582), and he said: It is Ṣaḥīḥ according to the condition of Muslim, yet they did not record it, and Al-Bayhaqī in ((Shuʿb Al-Iman)) 4/264 (5026-5027), and he validated being stopped to Thābit, and Ibn Ḥajar graded it Ṣaḥīḥ in ((Fatḥ Al-Bārī)) 6/466.

One day, his master got drunk, so he made a bet with some people to drink lake water. When he woke up, he recognized what he did. He called for Luqmān and replied: I kept you for such situations, so Luqmān replied: Bring out your chairs and your pots and then gather them. When they gathered around him, he said: For which you bet him? They said: We bet him to drink this lake's water. He said: It was mixed with some substances, so separate them from it. They demanded: "How could we separate its substances from it?" At this, Luqmān replied: "How could he drink it with its substances?" (1)

[2223] Al-Ḥusayn ibn Muḥammad informed me, ʿUbaydullah ibn Muḥammad ibn Shanabah narrated to us, ʿAlī ibn Muḥammad ibn Māhān narrated to us, ʿAlī ibn Muḥammad Aṭ-Ṭanāfisī narrated to us, the Al-Ḥusayn Al-ʿAklī narrated to us, on the authority of ʿAbdullah ibn Bakr ibn ʿAbdullah Al-Muzanī, that his father said: Luqmān said: the beating of the father to his child is like the heaven for the plant. (2)

[2224] Al-Ḥusayn ibn Muḥammad informed me, Abū Bakr Ismāʿīl ibn ʿAyyāsh, that ʿAbdullah ibn Dinār said: Luqmān came back from a travel. On his way, he met his servant and asked him: What my father did? His servant replied: "He passed away.

"All praise is due to Allah. I've owned my affair." Then he asked: What did my mother do? He said: "She died." At this Luqmān said: "my grief had

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(1) **[2222] The assessment of the reliability of the chain of transmitters:**
- It contains those whom I did not find. It also contains those about whom neither Jarḥ nor Taʿdīl was raised.

The authentication of Ḥadīth:
- As-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 6/510 to Ibn Al-Mundhir..

(2) **[2223] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters contains Ibn Shanabah no Jarḥ or Taʿdīl was raised about him, and I could not find his sheikh.

The authentication of Ḥadīth:
- It was reported by Ibn Abī ʿĀṣim in ((Az-Zuhd)) (96), and Ibn Abī Ad-Dunyá in the book ((Al-ʿIyāl)) (336), and As-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 11/744 to Aḥmad only.
- He mentioned the word as-Samād instead of as-Samā'.

passed away." Then he inquired: "What my wife did?" His servant replied: "She died." Hence Luqmān replied: "Now, I can get married to a new woman."

Luqmān then asked: "What my daughter did?" His servant replied: "She passed away." He replied: "My nakedness has been covered." Then he asked: "What my sister did?" He responded: She died. He said: "Praise be to Allah who covered my nakedness." He then replied: "What my brother did?" He said: "He died." Hence Luqmān said: "My back is cut off."(1)

[2225] Al-Ḥusayn ibn Muḥammad informed me, Abū Bakr ibn Mālik informed us, ʿAbdullah ibn Aḥmad ibn Ḥanbal narrated to us, my father narrated to us, Sufyān narrated to us: Luqmān was asked:

"Which is the wicked person? He replied: The one who does not care that people find him offensive. Luqmān was asked: How ugly is your face? He replied: Do you abuse the disposition of the Creator?! (2)

Qurʿān 31: 20: Allah Almighty said: ﴿Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you..﴾

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(1) **[2224] The assessment of the reliability of the chain of transmitters:**
- It was narrated through a weak chain due to the weakness of ʿAbdullah ibn Dinār.

The authentication of Ḥadīth:
- It was reported by ʿAbdullah in ((Zawāʾid az-Zuhd)) by Imām Aḥmad (107), and Ibn Yaḥyá in ((Taʿziyat al-Muslim)) (1), and Ibn Āsākir in ((Tārīkh Dimashq)) (28-38), and As-Suyūtī mentioned it in ((Ad-Durr al-Manthūr)) 11/644 and attributed to ʿAbdullah.

(2) **[2225] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy.

The authentication of Ḥadīth:
- It was reported by Hanād in ((Al-Zuhd)) 1/306 (540), and Aḥmad ibn ((Al-Zuhd)) also (65), Abū Nuʿaym reported it in ((Ḥilyat Al-Awliyāʾ)) 7/300, 307, and As-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 6/517 by Aḥmad, and Al-Qurṭubī said in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 14/61, and this is also a Marfūʿ by meaning, that he (P.B.U.H) said: ((All of my nation is healthy except for those who speak out loudly, and it is from openness that a man does a deed at night and then in the morning, and Allah has covered him. So he says, "O so-and-so, you did such-and-such yesterday, and his Lord has now covered him, and now Allah's concealment of him has been revealed." Narrated by Abū Hurayrah and reported by Al-Bukhārī.

Nāfiʿ, Shaybah, Abū Jaʿfar, Abū Rajāʾ Al-ʿAṭāridī, Abū Mijlaz, Abū ʿAmr, Al-ʻA'raj, Ayyūb, and Ḥafṣ recited it: {Niʿamahu} in the plural form and genitive. This is also the choice of Abū ʿUbayd and Abū Muʿādh An-Naḥawī and Abū Ḥātim. However, other reciters read it in Tanwin as singular, denoting plural. They quoted Almighty's statement:

﴿If you tried to count Allah's blessings, you would never be able to number them﴾ [Qurʾān:16:18]

Mujāhid and Sufyān said: It means there is no god except Allah. They based their view on this narration:

[2226] Abū Al-Qāsim Al-Ḥabībī informed me that he read in the Muṣḥaf ʿAbdullah (Niʿmatahu) in annexation and singular form. (1)

﴿Both seen and unseen﴾, the scholars differed widely over it.

Ibn ʿAbbās said: As for the seen favors, they include religion and attire.

As for the unseen ones, it includes what is hidden from the servants and only known to Allah.

The apparent favor of the creator was to create the people in a proportioned way and to provide them with sustenance and Islam in the most proportionate way possible. While the unseen includes what He concealed of the Children of Adam's sins so that no one knew, nor was he punished for it.

Aḍ-Ḍaḥāk holds that apparent favors are in the form of good looks, passing weights, and settling of organs, while the unseen is in the form of forgiveness.

Al-Quraẓī stated that Muḥammad (P.B.U.H) is the apparent favor, while the unseen is knowledge.

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(1) **[2226] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh was criticized by al-Ḥākim.

The authentication of Ḥadīth:
- It is an irregular reading (Qirā'ah Shādhah) that Yaḥyá ibn 'Imārah used to recite, as in ((Al-Muḥasib)) by Ibn Jinnī 2/211, ((Muʿjam al-Qirāʾāt)) by Al-Khatīb 7/200, and I did not find it attributed to ʿAbdullah ibn Masʿūd in the books of the irregular readings (Qirāʾāt Shādhah).

Al-Rabīʿ said: The seen favor refers to what the parts of the body do, whereas the unseen favor implies what

ʿAṭāʾ Al-Khurasānī said: The apparent favor is easing Shariah rules, while the unseen includes intercession.

Mujāhid said: the apparent favor is that Islam will win over its enemies, while the hidden favor is the reinforcement of the angels.

[2227] Al-Ḥusayn ibn Muḥammad ibn Ibrāhīm An-Nistānī informed us, Abū Al-Faḍl Muḥammad ibn Ibrāhīm ibn Maḥmash narrated to us, Abū Yaḥyá Zakariyyā ibn Al-Ḥārith informed us, Yūsuf ibn Muḥammad ibn Sābīq Al-Kufī narrated to us, Abū Mālik Al-Janb, on the authority of Juwaybir, that Aḍ-Ḍaḥāk said: I asked ibn ʿAbbās about Allah's statement (Glory be to Him): ﴿And has lavished His favours upon you, both seen and unseen﴾, so he said: This is of what I have learnt of the Messenger of Allah (P.B.U.H).

I said: "O Messenger of Allah! What is this apparent and hidden favor denotes?" He said:

I said: "O Messenger of Allah! What is this apparent and hidden favor indicating?" he asked.

In terms of apparent favor, that includes your good manners and the food you receive. As for the hidden favor, it includes what has been covered up for your misdeeds. O ibn ʿAbbās! Allah, the Mighty and Sublime said: I have made for Muslims three traits, the believers' prayers upon him after his death, I will absolve him of his sins, and I have made for him one third of his property to expiate his sins, and I screened his bad behavior so that if it appeared to people, his relatives and others would discard him. (1)

(1) **[2227] The assessment of the reliability of the chain of transmitters:**

- It is very weak, including Juwaybir who very weak, and there are those whom I did not find, and those who were not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- Al-Bayhaqī reported it in ((Shuʿab al-Imān)) 4/120 (4504- 4505), and he said: A Ḥadīth was narrated in it with two chains of narrators in which there is weakness, and Ad-Daylamī mentioned it in ((Musnad Al-Firdaws)) 4/402 (7167), and As-Suyūtī attributed it in ((Ad-Durr al-Manthūr)) 11/654 to Ibn Mardawayh.

Muḥammad ibn ʿAlī At-Tirmidhī: the apparent favor is Allah's Almighty statement:

﴿Today I have perfected your faith for you, completed My favour upon you﴾ [5:3], while the hidden one is in His statement:

﴿And chosen Islam as your way﴾ [5:3]

According to Al-Ḥārith al-Muḥasabī: The apparent favor includes the favor of this world, while the unseen includes the favor of the Hereafter.

ʿAmr ibn ʿUthmān Aṣ-Ṣadafī said: The apparent favor includes the lightening of commands and the unseen favor is reward multiplying.

It is said: the apparent implies reward and the hidden refers to pleasure.

Sahl ibn ʿAbdullah said: The apparent favor is to follow Allah's Messenger (P.B.U.H), while the hidden favor is to love him.

It was said: the seen favor includes the outer appearance, while the unseen favor is to purify the inner self.

It was said: the apparent favor is making His revelation clear to people, as affirmed by His statement:

﴿He makes His revelations clear to the people﴾ [Qurʾān: 2:221], while the unseen is to make it appealing to you, as stated in the verse:

﴿Making it appealing in your hearts﴾[Qurʾān: 49:7]

It was said: the apparent favor is the acquired provision, while the unseen refers to the provision that has been given from sources they could never imagine.

It was said: the apparent favor denotes the inlets provisions, while the unseen one denotes the outlets of the fouls.

According to another view: the apparent favors imply the organs, and the unseen favor is the hearts.

It was said: the apparent favor is creation and the unseen favors include the characters.

It was said: the seen favors are bestowing favors, as mentioned in His statement:

﴿The Path of those You have blessed﴾ [Qurʾān:1:7], while the unseen favors are teaching, as stated in His saying:

﴿And teaching you what you never knew﴾ [Qurʾān:2:151]

It was said: the apparent favors include what He granted of the favors, while the unapparent favors include that He prevented from types of calamities.

It was said: The apparent favor preaching as stated by His statement:

﴿And Allah invites ˹all˺ to the Home of Peace﴾, [10:25], while the unseen favors refers to guidance, as shown by Allah's Almighty statement:

{And guides whoever He wills to the Straight Path} [10:25]

The apparent favor may be the reinforcement of angels, while the unseen favor might be terrorizing the disbelievers.

It was said: the seen favor includes clarification of all types of obedience, as He explained your acts of obedience one by one, and praised you and gave you reward for it, as stated in the verse:

﴿It is the believers˺ who repent…﴾[Qurʾān:9:112], and His statement:

﴿Successful indeed are the believers….﴾ [Qurʾān:23:1], and His statement:

﴿Surely ˹for˺ Muslim men and women…..﴾ [Qurʾān:33:35], and so forth.

The unseen favor limits disobedience and He called you to repent from it without counting them, nor giving further details about it, as stated in the verse:

﴿O believers! Turn to Allah in sincere repentance} [66:8]

Allah Almighty said:

﴿Turn to Allah in repentance all together, O believers, so that you may be successful﴾ [24:31]

It was said: the apparent favor is causing rains to fall, while the unapparent favor is adding life to cities and towns.

It is said that the apparent favor helps one perform acts of obedience, while the unseen favor implies sincerity and protection from showing off.

It is also said that the apparent favor is the tongue's memory, while the unseen favor is the heart's memory.

It is said: the seen favor is the recitation of the Qurʾān, while the unseen favor is the knowledge of it.

According to another viewpoint, the seen favor is the lightness of the day for seeking livelihood. The unseen favor is the night's darkness for calm and rest.

It is also said that the seen favor is speech while the unseen favor includes the mind.

It is said as well: the apparent favor includes Allah's favor upon you since you came out from your mother's belly, while the unseen is His favor upon you while you were in the belly of your mother.

It is said that the seen favor involves the utterance of faith testimony, while the unseen favor includes the previous happiness.

It is also said that the apparent favor includes blessing types while the unseen favor includes the forgiveness of sins.

Other scholars: the apparent is relieving the burden and raising the mention, whereas the unseen is expanding the breast.

According to tradition, the apparent favors refer to opening the ways, while the unseen favors refer to removing or destroying the kingdoms of those who opposed the Prophet (P.B.U.H).

It is also said that the apparent favor refers to wealth and children, while the hidden favor refers to help and guidance.

According to another view, apparent favor implies support and assistance, while unseen favor implies support.

Furthermore, the apparent favor refers to hardships and misfortunes with which Allah expiates sins, while the hidden favor refers to sins which Allah pardons and that He won't punish His servant for in this world and in the hereafter.

Additionally, the apparent favor refers to what happens between people of lineage and affinity, while the hidden favor concerns what happens between one and His creature of closeness.

It is said: the apparent favor refers to the highest rank, as shown by His statement: ﴿for you will have the upper hand﴾ [Qurʾān:3:139], while the hidden favor is drawing near to him, as said in His statement:

﴿They are the ones nearest ˹to Allah﴾ [Qurʾān:56:11] (1)

﴿Still˺ there are some who dispute about Allah without knowledge}, (2) it was revealed about An-Naḍr ibn Al-Ḥārith when he claimed that the angels are Allah's daughter,﴿or guidance, or an enlightening scripture﴾.

Qurʿān 31: 21:Allah (May He be glorified and exalted) said:

﴿When it is said to them, ﴿Follow what Allah has revealed,﴾ they reply, ﴿No ! We ˹only˺ follow what we found our forefathers practicing.”}},

Whereupon, Allah Almighty said in reply to them:

﴿Would they still do so﴾

According to Al-Akhfash: the term (Awalaw) signifies affirmation in meaning even though took the form of interrogative in wording. Abū ʿUbaydah said: Law here is extra, its estimation is even if

﴿Satan is inviting them to the torment of the Blaze?﴾, that is, even if Satan calls them to the torment of Fire and they follow him.

Qurʿān 31: 22: Allah Almighty said: ﴿Whoever full submits themselves to Allah﴾, meaning: Whoever sincerely believes in Allah, putting his trust on Him. As-Sulamī recited it: {Yusallim} with Tashdīd (duplication). However,

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(1) Al-Wāqiʿah: 11. However, I did not find the narration. Moreover, Abū Ḥayyān said in ((Al-Baḥr al-Muḥīt)) 7/185: The apparent is that which is perceived by witnessing, and the hidden: that which is not known except by evidence, or is not known at all, so how many blessings are in the human body that he does not know And he is not guided to knowledge of it.

- And the meaning of the verse: As Muḥammad Al-Amin Al-ʿAlawī said in ((Ḥadāʾiq al-Rūḥ wal-Rayḥān)) 22/258: That is, did you not see, O people, that it is Allah who subjugated for you whatever is in the heavens of the sun, moon, and stars, by which you illuminate day and night... and completed His blessings upon you tangible and intangible, and Allah knows best..

(2) Argument is negotiation in the manner of conflict and conquest, and its origin is from arguing the rope, i.e.: I twisted it tightly. ((Lisān al-ʿArab)) by Ibn Manẓūr 11/105 (controversy), ((Mufradāt Alfāẓ al-Qurʾān)) by Rāghib al-Iṣfahānī (89)..

the majority of reciters read it in Tahkfīf (lightening), derived from Islam, namely, submission to be in accordance with Allah's statement:

﴿But no ! Whoever submits themselves to Allah﴾ [Qurʾān:2:112], and so forth.

﴿And is a good-doer﴾, meaning: He does good deeds in his actions.

﴿They have certainly grasped the firmest hand-hold﴾,

Meaning: He has received a firm promise from Allah that He will not punish him.

According to ʿibn ʿAbbās: the firmest hand-hold refers to the testimony of there is no god except Allah.

﴿And with Allah rests the outcome of all affairs﴾,

meaning: everything returns to Allah.

Qurʿān 31: 23: ﴿But whoever disbelieves, do not let their disbelief grieve you ˹O Prophet˺. To Us is their return, and We will inform them of all they did. Surely Allah knows best what is hidden in the heart﴾.

Qurʿān 31: 24: ﴿We allow them enjoyment for a little while, then ˹in time˺ We will force them into a harsh torment﴾.

Qurʿān 31: 25:﴿And if you ask them who created the heavens and the earth, they will definitely say, "Allah !" Say, ﴿Praise be to Allah !﴾ In fact, most of them do not know﴾

Qurʿān 31: 26: ﴿To Allah belongs whatever is in the heavens and the earth. Allah is truly the Self-Sufficient, Praiseworthy﴾.

Qurʿān 31: 27: ﴿If all the trees on earth were pens and the ocean ˹were ink˺, refilled by seven other oceans, the Words of Allah would not be exhausted. Surely Allah is Almighty, All-Wise﴾.

The commentators said: the Jews asked the Messenger of Allah (P.B.U.H) about the spirit, so Allah Almighty sent it down in Mecca:

﴿They ask you ˹O Prophet˺ about the spirit. Say, ﴿Its nature is known only to my Lord﴾ [Qurʾān: 17:85].

Afterwards, when the Messenger of Allah (P.B.U.H) migrated to Medina, one of the Rabbis of the Jews came to him and said: We are informed that you said:

﴿And you ˹O humanity˺ have been given but little knowledge﴾

[Qurʾān: 17:85], you refer to us or your people? So the Messenger of Allah (P.B.U.H) said: **"No, I meant both of you."** Hence, they said:

"Did not you recite what Allah has revealed to you: We have been given the Torah which contains Allah's knowledge? Thus, Allah's Messenger (P.B.U.H) said: **"It is little compared to Allah's knowledge and He revealed to you that if you act according to it, you will benefit from it."**

They said: "O Muḥammad! How can you say this while reciting:

﴿And whoever is granted wisdom is certainly blessed with a great privilege﴾ [Qurʾān: 2:269], how is that little knowledge be combined with much good? Therefore, Allah Almighty sent down:

﴿If all the trees on earth were pens and the ocean ˹were ink﴾, that is: If all the trees were made pens. (1)

(1) It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 15/157, 21/81 on the authority of Ibn ʿAbbās, on the authority of ʿIkrimah as Mursal, in a similar manner, and on the authority of ʿAṭāʾ ibn Yasār, who is also Mursal, and Al-Wāḥidī mentioned it in ((Asbāb Al-Nuzūl)) (358) without a chain of transmission. Likewise, Ibn Kathīr mentioned it in ((Tafsīr al-Qurān al-ʿAẓīm)) 11/78 with its narration from Ibn Isḥaq's narration on the authority of Muḥammad ibn Abī Muḥammad, on the authority of Saʿīd ibn Jubayr, on the authority of Ibn ʿAbbās, and Muḥammad ibn Abī Muḥammad, Al-Ḥāfiẓ Ibn Ḥajar said about him in ((Taqrīb at-Tahdhīb)) ʿAbd al-Razzāq's sheikh is unknown, and Ibn ʿAṭṭiyah mentioned it in ((Al-Muḥarrar al-Wajīz)) 4/353-354, and Ibn ʿAṭṭiyah confirmed that the verse is Medinan contrary to what Ibn Kathīr mentioned from the well-known that it is Meccan, and the reason for revelation is not what is in this Ḥadīth unless The verse was Medinan, and As-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11/656 to Ibn Isḥāq and Ibn Abī Ḥātim on the authority of Ibn ʿAbbās, and on the authority of ʿIkrimah 11/658, and also on the authority of ʿAtāʾ, and it is weak due to the ignorance of the companions of Ibn Isḥāq, and it is also Mursal. Al-Alūsī said in ((Rūḥ al-Maʿānī)) 21/100: This is apparent from the fact that the Jews said that to him, peace and blessings be upon him, orally, and it is apparent from the fact that the verse is Medinan.

- It was said that they ordered the delegation of Quraysh to say to him (P.B.U.H) this saying: Based on this, this one said: It is Meccan.

{Wal Baḥr}, ibn Abī Isḥāq, Abū ʿAmr and Yaʿqūb recited it in the accusative. However, other reciters read it in the nominative, quoting from Abdullah's recitation: (Wabarun Yamuduhu), meaning add to it and pour to it ﴿after it﴾, namely: from behind it:

In the verse, the words of Allah would never be exhausted if the earth of trees were pens, and the sea were refilled by seven seas to write down Allah's words. This verse signifies that His words (Glory be to Him) are not created because they are infinite and their meanings are infinite as well.

﴿Surely Allah is Almighty, All-Wise﴾

According to ʿAtāʾ, this verse was revealed in Medina. He said: It was revealed in Medina after the migration of the Prophet (P.B.U.H) mentioned earlier.

Other scholars said: It was revealed in Mecca, arguing that the Jews ordered the Quraysh delegation to ask the Messenger of Allah about these things while he was in Mecca. Allah knows best.

Qurʿān 31: 28: Allah Almighty said: ﴿The creation and resurrection of you ⌜all⌝ is as simple ⌜for Him⌝ as that of a single soul﴾,

Meaning: His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him. It is similar to the Almighty's statement:

﴿When danger comes, you see them staring at you with their eyes rolling like someone in the throes of death﴾ [33:19],

Meaning: Their eyes look like someone in agony.

﴿Surely Allah is All-Hearing and All-Seeing﴾.

Qurʿān 31: 29: ﴿Do you not see that Allah causes the night to merge into the day and the day into the night, and has subjected the sun and the moon, each orbiting for an appointed term, and that Allah is All-Aware of what you do?﴾.

Qurʿān 31: 30: Allah Almighty said: ﴿That is because Allah ⌜alone⌝ is the Truth and what they invoke besides Him is falsehood, and ⌜because⌝ Allah ⌜alone⌝ is the Most High, All-Great﴾

Qurʿān 31: 31: ﴿Do you not see that the ships sail smoothly through the sea by the grace of Allah﴾, meaning: by the Mercy of Allah.

﴿So that He may show you some of his signs? Surely in this are signs for whoever is steadfast, grateful﴾,

It refers to those who are grateful for the blessings he has given them. The verse refers to every believer since patience and thanksgiving are among the best traits of believers.

Qurʿān 31: 32: Allah (may He be glorified and exalted) said:

﴿And as soon as they are overwhelmed by waves like mountains﴾.

Muqātil said: It means, like mountains. However, Al-Kalbī said: like the clouds and the shades. Aẓ-Ẓulal is the plural of Ẓullah, it is as much, and as long as the wave .

An-Nānbighah composed, in description of a sea:

It walk with them, a green sea of waves

On its shores is the large vessel.

The wave, which is in singular form, was compared with shades, which are plural, since wave comes successively and piles like the shades.

According to another view, this word implies plural meaning even though it does not occur in the plural because it occurs as an infinitive. It literally refers to movement and crowdedness.

﴿They cry out to Allah ⌜alone⌝ in sincere devotion. But when He delivers them ⌜safely⌝ to shore, only some become relatively grateful﴾.

Ibn ʿAbbās stated that it refers to the one who fulfills the promise he made at the sea.

Mujāhid said: Affirming faith by his tongue, yet concealing disbelief in his heart.

Al-Kalbī said that he was moderately disbelieving, as some disbelievers were harsher.

According to ibn Zayd: Al-Muqtaṣid refers to righteousness.

﴿And none rejects Our signs except whoever is deceitful, ungrateful﴾.

Khattār refers to the one who betrays or stabs in the back. Al-Khatr is the worst form of treasury.

ʿAmr ibn Maʾdī Karib:

Have you seen Abū ʿUmayr.....

Your hands would be full of betrayal and treachery.

Qurʿān 31: 33: Allah Almighty said: ﴿O humanity! Be mindful of your Lord, and beware of a Day when no parent will be of any benefit to their child, nor will a child be of any benefit to their parent. Surely Allah's promise is true. So do not let the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah﴾.

If he offered himself as a sacrifice for his son, he would not accept it. The same will apply to a son who wants to sacrifice himself for his father – it will not be accepted from him.

The majority of reciters read the word 'Al-Gharūr' with Fatḥah of Ghayn here and in Surat Fāṭir and Surat Al-Ḥadīd.

They said: It refers to Satan. (1) While Saʿīd ibn Jubayr said: It refers to those who do evil and hope for forgiveness. (2)

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(1) He mentioned it on behalf of all of them: Al-Alūsī in ((Rūḥ Al-Maʿānī)) 21/108, and Mujāhid said: As he reported it in his ((Tafsīr)) 2/506, and Aṭ-Ṭabarī also reported it in ((Jāmiʿ al-Bayān)) 21/87, and Ibn Aṭṭiyah mentioned it on his authority in ((Al-Muḥarrar al-Wajīz)) 4/356, Al-Qurṭubī in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/81, Abū Ḥayyān in ((Al-Baḥr Al-Muḥīṭ)) 7/189, and Ibn Kathīr in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/81, As-Suyūtī added in ((Ad-Durr Al-Manthūr)) 11/661 by Ibn Al-Mundhir, Ibn Abī Shaybah, Al-Firyābī, ʿAbd ibn Ḥamīd and Ibn Abī Ḥātim.

- Aḍ-Ḍaḥāk said it, Aṭ-Ṭabarī reported it on his authority in "Jāmiʿ al-Bayān" 21/87, and Ibn Aṭṭiyah mentioned it on his authority in ((Al-Muḥarrar al-Wajīz)) 4/356, and Abū Ḥayyān in ((Al-Baḥr al-Muḥīṭ)) 7/189, and Ibn Kathīr in ((Tafsīr a-Qurʾān al-ʿAẓīm)) 11/81.
- According to Qatādah: ʿAbd al-Razzāq reported it in ((Tafsīr al-Qurān al-ʿAẓīm)) 3/134, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/87, and Ibn Kathīr mentioned it in ((Tafsīr al-Qurān al-ʿAẓīm)) 11/81, and As-Suyūtī attributed it in ((Ad-Durr Al-Manthūr)) 11/661 to ʿAbd ibn Ḥamīd.

(2) It was reported by Aṭ-Ṭabarī in "Jāmiʿ al-Bayān" 21/87, and Al-Baghawī mentioned it in "Maʿālim at-Tanzīl" 6/294, and Az-Zamakhsharī mentioned it in "Al-Kashshāf" 3/238 with the wording: ((For Allah's sake, a man persists in sin, and wishes On Allah is forgiveness)), and Ibn Aṭṭiyah mentioned him in ((Al-Muḥarrar al-Wajīz)) 4/356, and Al-Qurṭubī in ((al-Jāmiʿ Aḥkām Al-Qurʾān)) 14/81, and As-Suyūtī added in his attribution in ((Ad-Durr Al-Manthūr)) 11/662 to ʿAbd ibn Ḥamīd.

Simāk ibn Ḥarb recited it with Ḍammah of Ghayn, (1) meaning: Do not let your feelings of contentment with this life make you forget about the Hereafter.

Qurʿān 31: 34: Allah (may He be glorified and exalted) said: ﴿Indeed, Allah ⌜alone⌝ has the knowledge of the Hour﴾.

It was revealed about al-Wārith ibn ʿAmr ibn Ḥārithah ibn Muḥarib ibn Ḥafṣah, who was from the Bedouins, came to the Prophet (P.B.U.H) and asked him about the Hour and replied: Our land became infertile, so when will the rain send down? And said: "I left my wife pregnant, so when will she give birth?" And said: "I knew where I was born, so when will I die?" and replied: "I know what I did, so what will I do tomorrow?" Allah revealed this verse.

[2228]Abū Saʿīd ibn Ḥamdūn informed us, Aḥmad ibn Muḥammad ibn Al-Ḥasan informed us, Muḥammad ibn Yaḥyá narrated to us, Yaʿqūb ibn Ibrāhīm ibn Saʿd narrated to us narrated to us, my father narrated to us, on the authority of ibn Shihāb, on the authority of Sālim ibn ʿAbdullah, ʿAbdullah ibn ʿUmar reported the Messenger of Allah (P.B.U.H) as saying:

"The keys of the unseen are five," then he recited:

﴿Indeed, Allah ⌜alone⌝ has the knowledge of the Hour….﴾[Qurʾān: 31: 34] (2)

Yūnus ibn ʿUbayd narrated from ʿAmr ibn Saʿīd that a man came to the Prophet (P.B.U.H) and said: "O Messenger of Allah! Is there any type of knowledge

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(1) (Al-Ghurūr), and the reading is irregular, Sammāk Abū Ḥaywah and ibn as-Samayfa' recited with.
- ((Al-Muḥasib)) by ibn Jinnī 2/189, ((Muʿjam al-Qirāʾāt)) by al-Khaṭīb 7/212. It was mentioned in the next version (s) in the footnotes, with Ḍammah. According to al-Kalbī: It refers the vanity of the world with its false deceit. It was said: The vanity in this world refers to its ruining desires.

(2) **[2228] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy, except for the compiler's sheikh. He was not mentioned with Jarḥ or Taʿdīl.
- The authentication of the Ḥadīth:
- Al-Bukhārī reported it in the Book of Interpretation, in the chapter on Allah's saying: {Allah knows what every female bears and what increases and decreases in the wombs} [Qurʾān 13: 8] (4697).

you have not been given?" He said: "I have been given much knowledge or good knowledge", then the Messenger of Allah (P.B.U.H) recited:

﴿Indeed, Allah ˹alone˺ has the knowledge of the Hour….﴾, to His statement: {Surely Allah is All-Knowing, All-Aware}.[Qurʾān: 31: 34]

Then he said: "No one but Allah (May he be exalted and glorified) who knows about these five things."

[2229] Abū Zakariyyā Yaḥyá ibn Ismāʿīl Al-Ḥarbī informed us, Abū Ḥamid Aḥmad ibn Ḥamdūn ibn ʿImārah al-ʿĀṣmashī narrated to us, ʿAlī ibn Khashram narrated to us, Al-Faḍl ibn Mūsá, on the authority of someone he

called, he said: Ibn ʿAbbās has been told that a Jewish man came out in Medina to count the stars, so he came to him and asked him: Should I inform you about yourself, your son?" He answered: "You will back to your home and you will find your son has a fever and he will die after ten days, and you will not leave this world except after you become blind. Hence, Ibn ʿAbbās said: "How about you, O Jewish?" He replied: "I will die in one year." Ibn ʿAbbās said: "Where will you die, O Jewish?" He said: I do not know. At this, ibn ʿAbbās replied:

"Allah Almighty told the truth, ﴿No soul knows what it will earn for tomorrow, and no soul knows in what land it will die﴾, so he said: Ibn ʿAbbās came back and found his son complaining of fever and the boy passed away in ten days. He then asked about the Jewish man before the end of the year, and he was told that he had passed away. Besides, ibn ʿAbbās did not die except lost his sight. ʿAlī commented: This is the strangest report I have heard. (1)

This is what Allah Almighty stated in the verse:

﴿He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die﴾. Ubay ibn Kaʿb recited it (Biʾayat Arḍ). However, who recited it in masculine

(1) **[2229] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak due to the weakness of sheikh al-Faḍl ibn Mūsá.
- The authentication of the Ḥadīth:
- Al-Qurtūbī mentioned it in ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/82.

form argued that the term ʻAl-ʻArḍ' (the land) has nothing of feminine signs. Others said: the term Al-ʻArḍ here refers to the place, quoting a poet:

> There is no cloud sent down rain
>
> nor a land produced plants.
>
> Surely Allah is All-Knowing, All-Aware.

Surat As-Sajdah (Prostration)

Surat as-Sajdah (Prostration) was revealed in Mecca. It consists of one thousand five hundred and eighteen letters, three hundred and eighty words, and thirty verses.

[2230] The scholar and Imām Abū Isḥāq ath-Thaʿlabī Abū (may Allah have mercy on him) informed us, Abū ʿAmr Aḥmad ibn Abī Al-Furātī informed us, ʿImrān ibn Mūsá narrated to us, Makkī ibn ʿAbdān narrated to us, Sulaymān ibn Dāwūd narrated to us, Aḥmad ibn Naṣr narrated to us, Abū Muʿādh narrated to us, on the authority of Abū ʻIṣmah Noaḥ ibn Abī Maryam, on the authority of Zayd Al-ʻAmī, on the authority of Abū Naḍrah, on the authority ibn ʿAbbās, that Ubayy ibn Kaʿb reported the Prophet (P.B.U.H) as saying:

"Whoever recited the chapter of Alif, Lām, Tanzīl, i.e (Surat of As-Sajdah) will be given reward as if he stayed up the night for worship at the night of Decree (Al-Qadr)." (1)

[2231] Abū Al-Ḥasan ibn ʾAbī ʻAl-Faḍl ʻAl-Fahunduzī informed us it, Ḥamzah ibn Muḥammad ibn ʻAl-ʿAbbās relate to us in Baghdad, ʿAbdullah ibn Rawḥ narrated to us, Shabābah ibn Siwār narrated to us, Al-Mughīrah ibn Muslim narrated to us, on the authority of Abū Az-Zubayr, that Jābir said: the Messenger of Allah (P.B.U.H) would not sleep until he recited Surat As-Sajdah and Surat Al-Mulk. He used to say:

"Their recitation is better than every Surah in the Qurʿān with seventy righteous deeds. And who recites them, seventy good deeds will be recorded for him and seventy misdeeds will be removed from him. He will be raised by seventy grades." (2)

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(1) **[2230] The assessment of the reliability of the chain of transmitters:**
- In it is Abū ʻIṣmah who was rejected by them, as it includes those who were not mentioned with Jarḥ or Taʿdīl, and those whom I did not find.
- The authentication of the Ḥadīth:
- It was previously mentioned that it is one of the Mawḍūʿ Ḥadīths in the virtues of the surahs.

(2) **[2231] The assessment of the reliability of the chain of transmitters:**
- The Ḥadīth is Ḥasan in its ways, as at-Tirmidhī mentioned that Abū az-Zubayr

In the Name of Allah, the Most Gracious, the Most Merciful.

Qurʿān 32: 1: ﴿Alif-Lām-Mīm﴾.

Qurʿān 32: 2: ﴿The revelation of this Book is—beyond doubt—from the Lord of all worlds﴾.

Qurʿān 32: 3: ﴿Or do they say, ﴿He has fabricated it!﴾, meaning: Rather, they would argue, or it is said: Mīm is a relative particle, meaning: they would claim. This refers to the interrogative of reproach. It is also said: Am has the meaning of Wāw, namely, and they would say.

According to another view, there is an implication in the verse, signifying: "Why do they not believe in it?"

﴿Or do they say, ﴿He has fabricated it!﴾? Then he said:

﴿It is the truth from your Lord in order for you to warn a people to whom no warner has come before you so they may be rightly guided﴾.

Qatādah said: The Arabs were illiterate people. No prophet came to them before the Prophet Muḥammad (P.B.U.H). ibn ʿAbbās said: this was during the time between Jesus and Muḥammad (Peace be upon them).

Qurʿān 32: 4: ﴿It is Allah Who has created the heavens and the earth and everything in between in six Days, then established Himself on the Throne. You have no protector or intercessor besides Him. Will you not then be mindful?﴾

Qurʿān 32: 5: Allah Almighty said: ﴿He conducts every affair from the heavens to the earth﴾, Gabriel brings down revelation from above the heavens to the earth.

﴿Then it all ascends﴾ meaning: It brings up, ﴿To Him﴾, referring to Gabriel (Peace be upon him) ascending with the command to him in one

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mentioned the mediation between him and Jābir, who is Ṣafwān ibn Umayyah, and he is trustworthy. See: ((Tuḥfat al-Aḥawadhī)) 8/201.

- The authentication of the Ḥadīth:
- It was reported by at-Tirmidhī in the Book of the Virtues of Surahs, in the chapter on the merits of Surat Al-Mulk (2892), and Ad-Dārimī in ((As-Sunan)) (3455), on the authority of Ṭāwūs, from his saying.

day, which equates to one thousand years. It includes five hundred years of descending from heaven and five hundred years of ascending. Five hundred years separate the heavens from the earth. It means: If one of Adam's children were to walk it, he would take one thousand years. However, angels cover this distance in one day.

Based on this interpretation, this verse states the extent of the angels' ascent from the heavens to the earth.

As for His statement (may He be glorified):

﴿Through which˹ the angels and the ˹holy˺ spirit will ascend to Him on a day fifty thousand years in length﴾. [Qurʾān:70-4]

It refers to the distance between the earth and the Sidrat Al-Muntahā (the Lote Tree) in which Gabriel settled. Gabriel's movement from his residence equals fifty thousand years of worldly life in one day according to Mujāhid, Aḍ-Ḍaḥāk and Qatādah.

According to this interpretation, the word [to Him] refers to the place of dominion where Allah Almighty commanded him. It is similar to Abraham's statement (Peace be upon him).

﴿He later said, ﴿I am leaving ˹in obedience˺ to my Lord. He will guide me﴾[Qurʾān: 37:99], It refers to the land of Syria.

Allah Almighty said as well:

﴿Those who leave their homes and die while emigrating to Allah and His Messenger﴾[Qurʾān:4:100],

It refers to Medina because Allah Almighty is not in Medina nor in Syria.

[2232] ibn Fanjawayh informed me: Hārūn ibn Muḥammad ibn Hārūn narrated to us, Ḥāzim ibn Yaḥyá Al-Ḥalwānī narrated to us, Muḥammad ibn Al-Almutawakil narrated to us, ʿAmr ibn Abī Salamah narrated to us, on the authority of Ṣadaqah ibn ʿAbdullah, on the authority of Mūsá ibn ʿUqbah, on the authority of Al-ʻA'raj, Abū Hurayrah, reported the Messenger of Allah (P.B.U.H) as saying:

"An angel brought me a message from Allah (May He be glorified and exalted), then he raised his leg and put it above the octopus, and the other in the earth. He did not raise it." (1)

Some scholars believe Almighty Allah sustains the creation affair from the heaven during the time of the world. The command and the affair ascend to Him and return to Him before this world perishes.

﴿On a Day whose length is a thousand years by your counting﴾, refers to the Day of Judgment.

He said next: ﴿Fifty thousand years﴾, refers to the disbeliever, as Allah made this day equal fifty thousand years. To the believers, it will be as much as the obligatory prayer he did in the world. Besides, the Day of Resurrection will have a beginning, but no end, and different times. Some of them will be one hundred years. Allah (Glory be to Him) may inform about the difficulty and severity of the Day of Resurrection. The Arabs described the hard day as long and the pleasant and happy day as short.

Some commentators held this interpretation.

ʿAbul Razzāq reported ibn Jurayj as saying: Ibn Abī Mulaykah informed me that: I and ʿAbdullah ibn Fayrūz the freed slave of ʿUthmān ibn ʿAffān entered upon ʿibn ʿAbbās, so ibn Fayrūz asked him about this verse, so ibn ʿAbbās said: Who are you? He replied: I am ʿAbdullah ibn Fayrūz the freed

Slave of ʿUthmān ibn ʿʿAffān. Then ibn ʿAbbās said: They are days which Allah Almighty named it and I do not know what it refers to and I hate to

(1) **[2232] The assessment of the reliability of the chain of transmitters:**

- Its chain relies on Ṣadaqah ibn ʿAbdullah, known as As-Samīn, and he is weak, and Al-Dhahabī mentioned it in ((Mizān Al-Iʿtidāl)) 2/311, and As-Suyūtī mentioned it in ((al-Jāmiʿ aṣ-Ṣaghīr)) and classified it as weak, and Al-Manāwī retracted it with an unreliable correction, and Al-Albānī tracked it in (Silsilat al-Aḥādīth aḍ-Ḍaʿīfah)) 4/184 (1688), ((Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr)) (81).

The authentication of Ḥadīth:

- Abū ash-Sheikh reported it in ((Al-ʿAẓmah)) 2/730 (7), and Ibn ʿUday in ((Al-Kāmil)) 4/75, and Ad-Daylamī mentioned it in ((Musnad Al-Firdaws)) 1/405..

speak in Allah's Book what I do not know. Ibn Abī Mulaykah replied: After a while, I met Sad ibn Al-Musayyib and asked him about it. However, he knew what to say. I said to him: "Did not I tell you what I heard about ibn ʿAbbās? Afterward, Ibn Al-Musayyib replied to the questioner: "This is Ibn Abbas, who stopped to speak in this verse when he was more knowledgeable than me. Ibn Al-Musayyib was able to identify this verse as Ibn ʿAbbās. (1)

﴿By your counting﴾.

Qurʿān 32: 6: ﴿That is the Knower of the seen and unseen—the Almighty, Most Merciful﴾.

Qurʿān 32: 7: Allah (May He be glorified and exalted) said: ﴿Who has perfected everything He created﴾, Nāfiʿ and the Kūfī reciters read it {Khalaqahu}} with Fatḥah of Lām as a verb, and this is the choice of Abū ʿUbayd and Abū Ḥātim, stating that it will be easier in meaning; this is the recitation of Saʿīd ibn Al-Musayyib..

However, the remaining reciters read it with Sukūn of Lām. In his speech, Al-Akhfash said: It is a substitution, implying that someone created everything flawlessly. Ibn ʿAbbās said: He created everything well and formed everything in a way that is good. Qatādah replied: He did it well and in the best way. Muqātil said: He taught how He created everything, derived from your saying someone does something good if he would teach it.

﴿And He originated humankind's creation from clay﴾, that is, Adam (Peace be upon him).

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(1) The assessment of the reliability of the chain of transmitters::
- It is reliable that his men are trustworthy.

The authentication of Ḥadīth:
- It was reported by ʿAbd al-Razzāq in ((Amālī)) on the authority of the Companions (163), and al-Dhahabī in ((Siyar A'lām An-Nubalā')) 9/576 with its chain of transmission on the authority of ʿAbd al-Razzāq with it. Al-Suyūtī added in ((Ad-Durr Al-Manthūr)) 11/6766 to Al-Hakim, and Saʿīd ibn Manṣūr, Ibn Al-Mundhir, Ibn Abī Ḥātim and Ibn Al-Anbārī in ((Al-Maṣāḥif)) on the authority of ʿAbdullah ibn Abī Malika.
- See: ((Fatḥ Al-Qadīr)) by Ash-Shawkānī 4/311.

Qurʿān 32: 8: Allah Almighty said: ﴿Then He made his descendants﴾, his children,

﴿from an extract of a humble fluid﴾, from a sperm, it was called Nuṭfah as it was taken out from the man that is why the child is called Sulālah.

It means pure water according to Ibn Abbās.﴿From a humble fluid), meaning: weak.

Qurʿān 32: 9: ﴿Then He fashioned them and had a spirit of His Own ⌜creation⌝ breathed into them. And He gave you hearing, sight, and intellect. ⌜Yet⌝ you hardly give any thanks﴾

Qurʿān 32: 10: Allah Almighty said:

﴿And they will say﴾, refers to those who deny the resurrection.

﴿When we are disintegrated into the earth﴾, meaning: When our bodies have been scattered and disintegrated and dispersed It was derived from the Arab's saying: Ḍalla Al-Ma' fī 'Al-Laban, i.e water has passed away in the milk. It is also said Ḍallatu Al-Mayt i.e. I bury the dead.

A poet composed:

Those who buried him returned in grief

While Jarm and Nāʾil were left in Jawlān.

Ibn Muḥayṣin recited it with the Kasrah of Lām (Ḍalilnā), which is another tongue. Al-Ḥasan and Al-'Amash recited it: (Ṣalalnā), meaning: If we become rotten, that is the recitation of ʿAlī (may Allah be pleased with him).

[2233] ibn Fanjawayh informed us, on the authority of ibn Shanabah, said: Abū Hamīd Al-Mustamlī informed, from Muḥammad ibn Ḥātim Az-Zimmī, said: Abū ʿImārah An-Naḥawī narrated to us, on the authority of Al-Musayyib ibn Sharīk, on the authority of ʿUbaydah Ad-Ḍabbī, on the authority of a man, that ʿAlī that recited:

(Aidhā Ṣalalnā), that is, if we became rotten.

(Aidhā Ṣalalnā), that is, if we became rotten. (1)

(1) **[2233] The assessment of the reliability of the chain of transmitters:**:
- Its chain is very weak, including, al-Musayyib who is rejected and its sheikh is weak. It also contains whom I did not find and no Jarḥ or Taʿdīl was raised about him..

﴿Will we really be raised as a new creation?﴾ Allah Almighty said:

﴿In fact, they are in denial of the meeting with their Lord﴾.

Qurʿān 32: 11: Allah (may He be glorified and exalted) said:

﴿Say, O prophet,﴾ by taking out your spirits,

﴿the Angel of Death, who is in charge of you﴾.

Mujāhid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

Muqātil and Al-Kalbī said: We have been told that the death angel's name is ʿIzrāʾīl (Azrael), has four wings, one in the east, and the other in the west. Also he has one wing in the farthest part of the world, where the wind of Ṣabāʾ blows, and the other wing is on the horizon.

One of his feet is in the east, and there lies the whole of creation, and there is a space between his two feet and his head is like the space between the heavens and the earth. As if the world had been made for him, he can take anything he wants without effort or difficulty. He takes the souls of people in the east and the west, and he has helpers from the angels of grace and punishment.

[2234] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me, on the authority of ʿAbdullah ibn Aḥmad ibn Mālik, from Al-Khaṭṭab ibn Aḥmad said: Abū Nāfiʿ Aḥmad ibn Kathīr, on the authority of Kathīr ibn Hishām, from Jaʿfar ibn Birqān, on the authority of Yazīd ibn Al-ʻAṣam, that ibn ʿAbbās said: the step of the angel of death amounts to the space between the East and the West. (1)

- The authentication of the Ḥadīth:
- It was reported by Ibn ʿAsākir in ((Tārīkh Dimashq)) 6/131 on the authority of Al-Hasan that Abān used to recite likewise. / 335 Al-Ḥasan, Qatādah, and Muʿādh the reciter. Rather, recited it with Ḍād al-Mu'jamah, and Allah knows best.
- In addition, I did not find this tradition except at the compiler.

(1) **[2234] The assessment of the reliability of the chain of transmitters:**

- ʿAbdullah ibn Yūsuf and his sheikh, I did not find them, and Ibn Kathīr was not mentioned with Jarḥ or Taʿdīl.
- The authentication of the Ḥadīth:
- It was reported by Ibn Abī Shaybah in the book ((Al-ʿArsh)) (p. 65) (26), and Abū ash-Sheikh in ((Al-Aẓmah)) 3/924 (457), and Al-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 6/543 and attributed it to Abī ash-Sheikh in ((Al-ʿAẓamah)).

[2235] Al-Ḥusayn ibn Muḥammad, on the authority of ʿAbdullah ibn Yūsuf, from ʿAbdul Raḥīm ibn Yazīd, on the authority of Khālid ibn Maʿdān, that Muʿādh ibn Jabal said: the angel of death has a lance that reaches between the east and the west. Besides, He examines the faces of the people, so no family except the angel of death checks them twice a day. If he saw someone finishing his appointed term, he would strike him with this lance, saying: Now, the soldiers of death will visit you." (1)

[2236] Al-Ḥusayn ibn Muḥammad informed us, saying: Abū Bakr ibn Mālik Al-Qaṭīʾī informed me, on the authority of ʿAbdullah ibn Aḥmad ibn Ḥanbal, on the authority of my father, on the authority of ʿAbdullah ibn Numayr, on the authority of Al-Aʿmash, on the authority of Khaythamah, that Shahr ibn Ḥawshab said:

The angel of death entered upon the prophet Solomon, and then gazed at one of his men.

When Azrael left, the man asked Sulaymān who he was. When he found out he was Azrael, he said, "He looked at me as if he was about to take my soul. I am scared." Sulaymān questioned him, "What do you want me to do?" The man replied, "Send me to the other side of India with the wind. Sulaymān did what the man requested. When Sulaymān met Azrael again, he asked Azrael why he had looked at that man like that. Azrael said, "I was ordered to take the soul of that man in India soon. I was surprised to see him here. That is why I looked at him like that." Thus, what Allah predestined took place. The

(1) **[2235] The assessment of the reliability of the chain of transmitters:**
- It contains those whom I did not find, as it includes an Inqiṭāʿ (interruption) in the chain of transmission, because Khālid ibn Maʿdān is trustworthy, yet he used to narrate Mursal reports, and he did not hear from Muʿādh.
- See: ((Jāmiʿ at-Taḥṣīl)) by al-ʿAlaʾī (171), and Ibn ʿAsākir in ((Tārīkh Dimashq)) 33/262.
- The authentication of the Ḥadīth:
- It was reported by Abū ash-Sheikh in ((Al-ʿAẓamah)) 3/936 (472), and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 5/214, and ((Tārīkh Iṣfahān)) 2/214.

man wanted to escape death but ran towards it. (1)

It was said: what is the common between His statements:

[Qurʾān: 6:61]:﴿When death comes to any of you, Our angels take their soul﴾

And ﴿those whose souls the angels take while they are virtuous﴾ [Qurʾān:16:32]

﴿Say, ˹O Prophet,˺ ﴿Your soul will be taken by the Angel of Death, who is in charge of you﴾ [32:11], and He said:

﴿He is the One Who calls back your souls by night and knows what you do by day﴾ [6:60].

It was said: the angels draw the souls by drawing them out, whereas the angel of death takes the souls by issuing the command. He calls out the spirits so they come to him the he orders his helpers to get it out. Allah takes the spirits by creating death in them. (2) Allah knows best.

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(1) **[2236] The assessment of the reliability of the chain of transmitters:**
- This tradition is Ṣaḥīḥ to those who said it, and it is from the Israelite reports. And Allah knows best.
- The authentication of the Ḥadīth:
- It was reported by Aḥmad in ((Az-Zuhd)) (53), and from his path by Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 4/118, 6/60, and Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/70 (34268), and Abū ash-Sheikh in ((Al-ʿAẓmah)) 3/918 (451), and Ibn ʿAsākir in ((Tārīkh Dimashq)) 22/289, 22/290 in a more complete context, and Az-Zaylaʿī mentioned it in ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) 3/78.

(2) from (o), (h). I said: And the combination of the verses: {….Our angels take their soul…} [Qurʾān: 6:61] means: the angels, and he is the helpers of the angel of death, as Ibn ʿAbbās and others said, and they remove the soul from the body, then the angel of death takes it and then delivers it to the angels of mercy if he is a believer and to the angels of punishment if he is an unbeliever, and death is added to the angel of death at times, as in the verse of prostration, and at other times to the angels; because they take charge of that as in the verse of al-Anʾām, and sometimes to Allah, and He is the one who takes the soul in truth. Al-Qurtūbī said: The angel of death takes the souls and the helpers treat, and takes the soul, and this is the combination of the verse and the Ḥadīth. Thus, when the angel of death is responsible for that through mediation and directness, death was added to him. As for His statement: {He is the One Who calls back your souls by night} [Qurʾān: 6:60], it means the minor death, which is sleep. This is indicated by the Ḥadīth narrated in Sahih Al-Bukhārī,

﴿Then to your Lord you will ˹all˺ be returned﴾.

Qurʿān 32: 12: Allah Almighty said: ﴿If only you could see the wicked hanging their heads in shame before their Lord﴾, humiliated and brought low, with their heads down, i.e., in shame due to the sins they committed in the world, crying:

﴿Our Lord! We have now seen and heard﴾, in the world, we were denied what we have seen and heard. ﴿And we heard). You confirmed what your messengers brought with them.

﴿So send us back﴾, bring us back to the world, ﴿and we will do good. We truly have sure faith now !﴾, the apodosis of 'if' is implied as: You would be amazed.

Qurʿān 32: 13: ﴿Had We willed, We could have easily imposed guidance on every soul﴾, meaning: If We had wished, We would have guided everyone to faith.

﴿But My Word will come to pass﴾,

I decreed that ﴿I will surely fill up Hell with Jinn and humans all together﴾. That is Allah's statement to Satan:

﴿I will surely fill up Hell with you and whoever follows you from among them, all together﴾ [Qurʾān: 38:85], then it was said to the people of Fire.

Qurʿān 32: 14: ﴿So tastes the punishment for neglecting the meeting of this Day of yours﴾, meaning: It will be said to the people of Hell that you tastes this punishment that you used to deny it.

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the book of invocations, the chapter on seeking refuge and reading while sleeping (6320), and (Ṣaḥīh Muslim), the book of remembrance and supplication, the chapter on supplication when sleeping. (2714), from the Ḥadīth of ʿUbaydullah ibn ʿUmar on the authority of Saʿīd ibn Abī Saʿīd, on the authority of his father, on the authority of Abū Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said: When any of them went to bed he should dust his bedding with the inner extremity of his lower garment, for he does not know what has come on to it since he left it. He should then say, "In Thy name, my Lord, I lay down my side and in Thee I raise it up. If You keep my soul, have mercy on it, but if You let it go, guard it with that with which You guard Your upright servants." A version says that he should then lie down on his right side and say, "In Thy name..."
- ((At-Tadhkirah 1/69, ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by al-Qurṭubī 14/94.

﴿We too will certainly neglect you﴾, meaning: cause you to enter Hellfire.

﴿And taste the torment of eternity for what you used to do!﴾

[2237] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, on the authority of Aḥmad ibn Al-Ḥasan ibn Mājah Al-Qazwīnī, on the authority of Al-Ḥasan ibn Ayyūb, al-Qazwīnī, on the authority of ʿAbdullah ibn Abī Ziyād Al-Qaṭwanī, on the authority of Sayyār, on the authority of Ḥammād Aṣ-Ṣaffār, on the authority of Ḥajjāj al-Āṣwad, on the authority of Khālid, on the authority of a slave of him, that Kaʿb said: On the day of Resurrection, the angels will rise up and make intercession, then the angels will stand up and intercede, then the martyrs will stand up for and do intercession, then the believers will stand up and do intercession. Then the intercession is over, mercy comes to intercede, and he says: O my Lord! I am mercy, make me intercede, so Allah gives her permission to intercede, so it says: To whom? So, He says: Intercede in those who feared me in one session and remembered me in it, or anyone who hoped for me or prayed for me even in one prayer, so bring him out. (1)

He said: There will be no one left in Hell whom Allah cares for. The people will be admitted into it and the door will be locked upon them, so that no soul will enter and no grief will come out.

It will be said, ﴿This Day We will neglect you as you neglected the meeting of this Day of yours﴾ [Qurʾān: 45:34]

Qurʿān 32: 15: ﴿The only ⌜true⌝ believers in Our revelation are those who—when it is recited to them—fall into prostration and glorify the praises of their Lord and are not too proud﴾, means, they are not too proud to believe in Him and fall in prostration to Him﴾.

(1) **[2237] The assessment of the reliability of the chain of transmitters:**
- There are those whom I did not find, and those who were not mentioned with Jarḥ or Taʿdīl.
- The authentication of the Ḥadīth:
- Mentioned by al-Ḥākim al-Tirmidhī in ((Nawādir Al-Uṣūl)) 1/229.

Qurʿān 32: 16: ﴿They abandon their beds﴾, that is: forsake and arise from the bed, it is interaction of Al-Jafāʾ (staying away from something), the Arabs used to say: your back turns away from the wall, and the eyes of such and such stop to sleep.

﴿They abandon their beds﴾.

[2238] Abū ʿAbdullah Al-Ḥusayn, said: Abū ʿAmr ʿUthmān ibn Aḥmad ibn Samʿān Al-Razāz informed me, on the authority of ʿAbdullah ibn Qaḥṭabah ibn Marzūq, from Muḥammad ibn Mūsá Al-Ḥarashī, from Al-Ḥārith ibn Wajīh Al-Rāsibī, said: I heard Mālik ibn Dinār, saying: I heard Anas ibn Mālik about Allah's statement:

﴿They abandon their beds﴾, (1) so Anas said: there were some companions of the Messenger of Allah (P.B.U.H), who used to pray between the Maghrib and 'Ishā', so Allah revealed about them: ﴿They abandon their beds﴾. (2)

[2239] Al-Ḥusayn ibn Muḥammad informed me, saying: Mūsá ibn Muḥammad narrated to us, saying: Al-Ḥasan ibn ʿAlawiyyah narrated to us,

(1) After that, in (o) in the margin: {They abandon their beds…..} [Qurʾān: 32: 16] occurs in accusative as adverb, or nominative; because it is a future verb, and the syntax is not clear in it; because it is a restricted verb, and the meaning of restricted is that it is shortening the extension of declension, and an incomplete meaning is that it is a deficiency of declension. ((Maʿānī al-Qurʾān)) by An-Naḥḥās 5/350.

(2) **[2238] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is weak, including Muḥammad ibn Mūsá al-Harashī and al-Ḥārith ibn Wajīh, both are weak.
- The authentication of the Ḥadīth:
- It was reported by Abū Dāwūd, Book of Voluntary, Chapter on the time of the Prophet, may Allah bless him and grant him peace, at night (1321-1322), and At-Tirmidhī similarly, Book of Interpretation, Chapter and from Surat Al-Sajdah (3196), and he said: Ḥasan Ṣaḥīḥ Gharib, we only know it from this route, and Ibn Abī Shaybah In ((Al-Muṣannaf)) 2/15 (5930), and Al-Bazzār in ((Al-Baḥr az-Zakhār)) 4/202 (1364), and Al-Haythamī graded it weak in ((Majmaʿ az-Zawāʾid)) 7/90 by Sheikh Al-Bazzār, and Ibn ʿUday in ((Al-Kāmil) 2/192 graded it weak with the narration of Al-Ḥārith ibn Wajīh, and Al-ʿAẓim Ābādī mentioned it in ((ʿAwn Al-Maʿbūd)) and attributed it to Ibn Mardawayh's interpretation, and he said: Its chain of transmission is weak, and see: ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) by Az-Zaylaʿī 33/86, ((Nayl Al-Awtār))) by ash-Shawkānī 3/65.

saying: Ismāʿīl ibn Īsá narrated to us, from Al-Musayyib, from Saʿīd ibn Abī ʿArūbah, from Qatādah, from Anas ibn Malik, said:

﴿They abandon their beds﴾ was revealed about us, we Helpers, as we were praying the Maghrib (sunset prayer) and we would back to our residences until we would pray the ʿIshā (the night prayer) with the Prophet (P.B.U.H). (1)

[2240] Al-Ḥusayn ibn Muḥammad informed us, on the authority of ʿAbdullah ibn ʿIbrāhīm, ibn ʿAlī ibn Aḍ-Ḍurays narrated to us, An-Naḍr ibn Ḥamīd, on the authority of Saʿd, on the authority of Ash-Shaʿbī, ibn ʿUmar reported the Messenger of Allah (P.B.U.H) as saying:

"It will have so many trees that if the people of the east and the people of the west gathered together, the two palaces will be built for him in Paradise, one hundred years away. It is the prayer of the penitent, and the nap of the one who wants to sleep. As a result, the invocation during this time between the Maghrib and ʿIshā will not be rejected." (2)

ʿAṭāʾ stated that this verse is concerns those who used to pray ʿIshā in congregation and did not sleep without praying it. This is proven by:

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(1) **[2239] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Al-Musayyib ibn Sharīk who very weak, as it includes Mūsá ibn Muḥammad, which I did not find.
- The authentication of the Ḥadīth:
- As-Suyūtī mentioned it in ((Ad-Durr Al-Manthūr)) 6/546 and attributed it to Ibn Mardawayh. Check the previous authentication of Ḥadīth.

(2) **[2240] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, in which ʿAbdullah ibn Muḥammad ibn Wahb who is charged with lying, Al-Naḍr ibn Ḥāmid is Matrūk, and Saʿd ibn Ṭarīf Al-Iskāf is Matrūk.
- The authentication of the Ḥadīth:
- It was reported by as-Sahmī in ((Tārīkh Jurjān)) 1/74 on the authority of Muḥammad ibn Ḥamīd in it, and Ibn Shahīn in ((Faḍāʿil Al-ʿAamāl)) 1/131 (75) from another weak way also, on the authority of Thawbān in a similar way. In addition, Ibn Al-Mubārak reported several Ḥadīths in the encouragement of supererogatory prayers between Maghrib and ʿIshāʾ in ((Az-Zuhd)) (446), in a similar manner.
- And see: ((The Virtues of Surat Al-Ikhlās)) by Al-Khallal (48) and ((At-Tahajud)) by Ibn Abī Ad-Dunyá (363, 226).

[2241] what ʿAbdullah ibn Ḥāmid ibn Muḥammad informed me, ʿAbdul Ṣamad ibn Al-Ḥasan ibn ʿAlī ibn Makram informed us, As-Sarrī ibn Sahl narrated to us, ʿAbdullah ibn Rashīd narrated to us, Abū ʿUbaydah Majāʿah ibn Az-Zubayr, on the authority of Abbān said: a woman came to Anas ibn Mālik and said: I pray before offering the ʿIshā prayer, so he said: Do not do that, since this verse was revealed about those who would not sleep before they pray the last ʿIshā, ﴿They abandon their beds﴾. (1)

Abū Al-ʿĀliyah, al-Ḥasan, Mujāhid and ibn Zayd said: It means the night prayer. This interpretation is affirmed by the following report:

[2242] Abū ʿAbdullah ibn Fanjawayh informed us, Abū Bakr ibn Mālik Al-Qaṭīʾī, ʿAbdullah ibn Aḥmad ibn Ḥanbal narrated to us, my father narrated to us, Zayd ibn Al-Ḥubāb narrated to us, Ḥammād ibn Salamah narrated to us, on the authority of Shahr ibn Ḥawshab, from Muʿādh, from the Prophet (P.B.U.H) said: {They abandon the beds}, said: "It is night prayer during the night." (2)

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(1) **[2241] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, including Mujāʿah who was graded weak by Ad-Daraquṭnī. It also contains ibn Abī ʿAyyāsh who is Matrūk.
- The authentication of the Ḥadīth:
- Al-Bukhārī reported it briefly in ((At-Tārīkh Al-Kabīr)) 1/306, from the path of Ibrāhīm ibn ʿUqbah, he heard Kabshah bint Kaʿb, she said: Anas ibn Mālik said to me..., and Ibn Ḥajar reported it in ((Al-Maṭālib al-ʿĀliyah)) 1/248 (594) Al-Buṣirī said: It was narrated by Musadad with a trustworthy chain of transmission, and it is not mentioned that the verse was revealed about that, and its chain of transmission is Ṣaḥīḥ.
- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/101 and Al-Baghawī mentioned it in ((Maʿālim at-Tanzīl)) 6/304, az-Zamakhsharī in ((Al-Kashshāf)) 3/243, and Ibn ʿAṭiyyah in "Al-Muḥarrar al-Wajīz" 4/362. Similarly, Al-Qurtūbī in ((al-Jāmiʿ Li Ḥakām Al-Qurʾān)) 14/100, and Al-Shawkānī in ((Fatḥ al-Qadīr)) 4/314 and attributed it to the majority of commentators, and added as-Suyūtī in ((Ad-Durr Al-Manthūr)) 11/695 by Ibn Abī Ḥātim and Muḥammad ibn Naṣr in ((Mukhtaṣar Qiyām al-Layl) on the authority of al-Ḥasan, and by al-Firyābī, Ibn Abī Shaybah and Muḥammad ibn Naṣr in his book Mukhtaṣar Qiyam al-Layl, and Ibn al-Mundhir on the authority of Mujāhid, al-Baghawī added Mālik and Al-Awzāʿī added, al-Shawkānī added ʿAṭāʾ, and al-Qurtūbī added to it: it is the saying of the majority of commentators, and aṭ-Ṭabarī favored it in ((Jāmiʿ al-Bayān)) and Ibn Kathīr.

(2) **[2242] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak. ʿĀṣim is Ṣadūq Yahim, and Shahr ibn Ḥawshab made many mistakes and has delusions.

[2243] ʿAbdullah ibn Ḥāmid Al-Aṣbahānī informed us, Muḥammad ibn ʿAbdullah ibn ʿAbdul Wāḥid Al-Hamadānī informed us, Isḥāq ibn Ibrāhīm Ad-Dubarī narrated to us, ʿAbdul Razzāq informed us, from Maʿmar, from ʿĀṣim ibn Abī An-Najūd, from Abū Wāʾil, from Muʿādh, said:

"Abdullah ibn Ḥāmid Al-Aṣbahānī informed us, Muḥammad ibn ʿAbdullah ibn ʿAbdul Wāḥid Al-Hamadānī informed us, Isḥāq ibn Ibrāhīm Ad-Dubarī narrated to us, ʿAbdul Razzāq informed us, from Maʿmar, from ʿĀṣim ibn Abī An-Najūd, from Abū Wāʾil, from Muʿādh, said:

"O Messenger of Allah! I was with Allah's Messenger (P.B.U.H) on a journey. One morning I drew close to him when we were on the move and said: 'O Messenger of Allah, tell me of an action that will gain me admission to Paradise and keep me far away from Hell.' He replied: **'You have asked for something great, but it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him. Establish prayer, pay charity, fast during Ramadan, and perform Hajj to the House.'** Then he said: **'Shall I not tell you of the means of goodness? Fasting is a shield, and charity extinguishes sin as water extinguishes fire, and a man's prayer in the middle of the night.'** Then he recited:

﴿Their sides forsake their beds﴾ until he reached:

﴿As a reward for what they used to do﴾[32:16-17] Then he said: '**Shall I not tell you of the matter's head, and its pillar and pinnacle? (It is) Jihad.'** Then he said: 'Shall I not tell you of the basis of all that?' I responded: 'Yes.' He took hold of his tongue and then replied: **'Restrain this.'** I replied: 'O Prophet of Allah, will we be brought to account for what we say?' He replied: **'May your**

The authentication of the Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) 5/232 (22022), and in ((Az-Zuhd)) (39), and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/103, and Ibn Abī Ad-Dunyá in ((Al-Tahajud)) (312-313) (248) And see: ((Al-Fatḥ as-Samāwī)) by Al-Manāwī 2/919, ((Takhrīj Aḥādīth waʾthār Al-Kashshāf)) by Az-Zaylaʿī 3/84. Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 7/90: It was narrated by Aḥmad. Also, its chain contains Shahr who did not hear from Muʿādh, and there is weakness in it, and the rest of its narrators are trustworthy.

mother not find you, O Muʿādh! Are people thrown onto their faces in Hell for anything other than tongue harvesting?

According to Aḍ-Ḍaḥāk: It concerns the man who performs the ʿIshā and Fajr Prayers in the congregation.

[2244] Al-Ḥusayn ibn Muḥammad Fanjawayh informed me, Aḥmad ibn Al-Ḥusayn ibn Mājah narrated to us, Abū ʿAwānah Al-Kūfī in Al-Raī, Minjāb ibn Al-Ḥārith, ʿAlī ibn Mashar narrated to us, on the authority of ʿAbdul Raman ibn Isḥāq, on the authority of Shahr ibn Ḥawshab, that Asmā' bint Yazīd said: I heard the Messenger of Allah (P.B.U.H), saying:

"When Allah assembles the formers and the latters on the Day of Resurrection, a proclaimer will cry in a loud voice that the whole creatures will know him. The people of the assemble will know today that they are more entitled to be generous, and he will return again to proclaim: Let those who would abandon the beds stand up, so they will stand up, and they are few. Then he will return again and proclaim: Let those who praise Allah in prosperity and adversity, so they will come up and they are few, then they all walk in paradise, then all people will be held for accounting."(1)

﴿Invoking their Lord with hope and fear﴾.

Qurʿān 32: 14: ﴿No soul can imagine what delights are kept in store for them as a reward for what they used to do﴾. No one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights no one has ever seen.

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(1) **[2244]The assessment of the reliability of the chain of transmitters:**

- It includes ʿAbdul Raḥmān ibn Isḥāq who is weak, and Shahr ibn Ḥawshab often narrate Mursal Ḥadīths and has delusions, and Aḥmad ibn al-Husayn ibn Mājah was not mentioned with Jarḥ or Taʿdīl.
- The authentication of the Ḥadīth:
- It was reported by Hanād in ((Al-Zuhd)) 1/134 (176), Ibn Abī Ad-Dunyá in ((Al-Tahajud)) (341), and Ibn Abī Ḥātim in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 8/2610, and Al-Bayhaqī in ((Shuab al-Imān)) 3/169 (3244), and al-Khatīb in ((Muwaḍiḥ Awhām al-Jam' wat Tafrīq)) 1/504, and see: ((Takhrīj Ḥadīths wa Athār al-Kashshāf)) by Az-Zaylaʿī 3/84- 85 (993), and it was mentioned by as-Suyūtī in ((Ad-Durr al-Manthūr)) 6/208.

This is the recitation of the majority of reciters. However, amzah and Yaʿqūb recited it with Sukūn of Yāʾ, namely, informed that they are concealed of delight, quoting it from Abdullah's recitation: (Nukhf) in Nūn.

Muḥammad ibn Kaʿb recited it: (Akhfā) with Alif, referring to Allah Almighty, ﴿No soul can imagine what delights are kept in store for them﴾ the majority of reciters read it in singular form.

[2245] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us, Makkī ibn ʿAbdān narrated to us, ʿAbdullah ibn Hāshim narrated to us, Abū Muʿāwiyah narrated to us, on the authority of Al-Aʿmash, on the authority of Abū Ṣāliḥ, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying: "Allah Almighty said:

"I have prepared for My pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides that, all that you have seen, is nothing." (1)

Then he recited:- ﴿No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do﴾ (Qurʾān:32.17)

Abū Hurayrah used to recite it like that: (Qurāt) 'A'yun; and ibn Masʿūd recited it: It was written in the Torah: Allah Almighty had prepared for those who abandon the bed such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of, and what was not known by a close angel; and it was mentioned in the Qurʾān:

﴿No soul can imagine what delights are kept in store for them as a reward for what they used to do﴾.

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(1) **[2245] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Bādhām who is weak, used to narrate Mursal reports. And there is neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh..
- The authentication of the Ḥadīth:
- It was reported by Al-Bukhārī, the book of the beginning of creation, The chapter on what has been narrated to the characteristics of Paradise and that It was created (3244), and Muslim, the book of the characteristics of Paradise, the characteristics of its Bliss and its people (2824), and its wording is like the wording of a compiler.

Qurʿān 32: 18: Allah Almighty said: ﴿Is the one who is a believer equal ⌜before Allah⌝ to the one who is rebellious? They are not equal!﴾,

This verse was revealed about ʿAlī ibn ʾAbī Ṭālib and the Al-Walīd ibn ʿUqbah ibn Abī Muʾayṭ, ʿUthmān's maternal brother. There was a dispute between them concerning something, hence al-Walīd said to ʿAlī: Keep silent, you are a boy, and I am more eloquent than you, and more courageous than you, so ʿAlī said to him: Keep silent! You are a wicked man, thus Allah Almighty sent down:

﴿Is the one who is a believer equal ⌜before Allah⌝ to the one who is rebellious? They are not equal!﴾, In other words, He did not mean one believer nor one rebellious, rather He meant all believers and all rebellious are not alike.

Al-Farrā said: dual will be regarded as plural if it is not meant by itself.

Then He mentioned the case of both groups, and said:

Qurʿān 32: 19: ﴿As for those who believe and do good, they will have the Gardens of ⌜Eternal⌝ Residence—as an accommodation for what they used to do﴾.

Qurʿān 32: 20: ﴿But as for those who are rebellious, the Fire will be their home. Whenever they try to escape from it, they will be forced back into it, and will be told, ﴿Taste the Fire's torment, which you used to deny﴾.

Qurʿān 32: 21: ﴿We will certainly make them taste some of the minor torment ⌜in this life⌝ before the major torment ⌜of the Hereafter⌝, so perhaps they will return ⌜to the Right Path﴾.

Ubay ibn Kaʿb, Abū Al-ʿĀliyah, Aḍ-Ḍaḥāk, Al-Ḥasan and Ibrāhīm said: Al-Adná refers to the adversities, illnesses and trials of this world, of what the slave is tested with to repent. This is al-Wālībi's narration from ibn Abbās. According to ʿIkrimah, it means the penalty, while ʿAbdullah ibn Masʿūd, al-Ḥasan ibn ʿAlī and ʿAbdullah ibn Al-Ḥārith stated that it meant fighting the polytheists on Badr.

Muqātil said: It refers to the seven years the Meccans lived in famine until they ate carrion, bones, and dogs.

Mujāhid said: It refers to the grave punishment.

They said: the major torment refers to the Day of Resurrection.

﴿So perhaps they will return to the right path﴾.

Qurʾān 32: 22: Allah Almighty said ﴿And who does more wrong than the one who is reminded of Allah's revelations then turns away from them? We will surely inflict punishment upon the wicked﴾.

Al-Mujrimūn here refers to the polytheists, {Muntaqimūn} Zayd ibn Rāfiʿ said: the criminals are referred to the Qadariyah, then he recited:

﴿Indeed, the wicked are ⌜entrenched⌝ in misguidance, and ⌜are bound for⌝ blazes﴾[Qurʾān: 54:47], to:

﴿Indeed, We have created everything perfectly preordained﴾ [Qurʾān:54:49]

[2246] Al-Ḥusayn ibn Muḥammad ibn Muḥammad Al-Ḥudaybī informed us, Aḥmad ibn Muḥammad ibn Isḥāq As-Sunnī, said: Jumāhir ibn Muḥammad Ad-Dimashqī informed me, Hishām ibn ʿAmmār narrated to us, saying: Ismāʿīl on the authority of ibn ʿAyyāsh, on the authority of ʿAbdul ʿAzīz ibn ʿUbaydullah, on the authority of ʿUbādah ibn Nusī, on the authority of Junādah ibn Abī Umayyah, that Muʿādh ibn Jabal said: I heard the Messenger of Allah (P.B.U.H), saying:

"Three things, whoever did them, he committed a wicked deed: Whoever appointed a commander and who does not deserve it, or be ungrateful to his parents, or support an oppressor, so he committed an evil deed, as Allah Almighty said:

﴿We will surely inflict punishment upon the wicked﴾. (1)

(1) **[2246] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including ʿAbdul ʿAzīz ibn ʿUbaydullah.
- The authentication of the Ḥadīth:
- Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 21/112, and Ibn Kathīr reported it in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/105 from his path and said: Abū Ḥātim narrated it from the Ḥadīth of Ismāʿīl ibn ʿAyyāsh, and this Ḥadīth is Gharīb, and aṭ-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 20/61 (112), and in ((Musnad Ash-Shāmyyīn)) 2/276. And Al-Haythamī defected it in ((Majmaʿ az-Zawāʿid)) 7/90 by ʿAbd Al-ʿAzīz ibn ʿUbaydullah, and see ((Silsilat al-Aḥādīth ad-Ḍaʾīfah)) by Al-Albani 4/421, and ((Ḍaʿīf al-Jāmiʿ Aṣ-Ṣaghīr)) (2544).

Qurʿān 32: 23: ﴿Indeed, We gave the Scripture to Moses—so let there be no doubt ˹O Prophet˺ that you ˹too˺ are receiving revelation﴾, so do not doubt meeting Moses on the night of ascension, according to ibn ʿAbbās.

As-Suddī said: Do not doubt that he received Allah's Scripture in acceptance and pleasure.

The scholars of semantics (Ahlul Ma'ānī) said: Liqā' is not meant for seeing him, rather it means his conveying Allah's message (may He be glorified) and his acceptance of Allah's Scripture.

It was said that the address was for Allah's Messenger (P.B.U.H), yet it refers to others.

﴿And We made it﴾, refers to the Scripture, or Moses according to Qatādah. ﴿a guide for the Children of Israel﴾

Qurʿān 32: 24: ﴿We raised from among them leaders, guiding by Our command, when they patiently endured and firmly believed in Our signs﴾

﴿We raised from among them leaders﴾, in goodness whom the people guide, ﴿guiding﴾, call upon, ﴿by our command when they patiently endured﴾.

Ḥamzah and Al-Kisāʾī recited it {Limā}, with Kasrah of Lām and Tahkfīf of Meem, meaning: Due to their patience, and this is the choice of Abū ʿUbayd, considering the recitation of ʿAbdullah (Bimā Ṣabarū), while others recited it with Fatḥ of Lām and Tashdīd of Meem, meaning: When they became patient.

﴿And they firmly believed in out patiently endured﴾.

Qurʿān 32: 25: ﴿Indeed, your Lord will decide between them on the Day of Judgment regarding their differences﴾,

Qurʿān 32: 26: ﴿Is it not yet clear to them how many peoples We destroyed before them, whose ruins they still pass by? Surely in this are signs. Will they not then listen﴾,

Meaning: Did not they know about the stories of those who came before and what happened to them.

Qurʿān 32: 27: ﴿Do they not see how We drive rain to parched land, producing ˹various˺ crops from which they and their cattle eat? Will they not

then see﴾, meaning: dry and thick land that grows no plant, it is derived from Naqāh Jirāz, if it eats everything it meets, and Rajul Jarūz, if he eats so much.

A poet composed in this regard:

Heavy eater. If he gets hungry, he weeps

And east dates, never through pips

It is also called a Jirāz sword, meaning: sharp and the locusts uproot the plant, as if the Juruz is the land that nothing passes by it except it ruins it. It has four different languages: Juruz, Jurz, Jarz, and Jaraz.

Ibn ʿAbbās said: It is a land in Yemen, Mujāhid said: It is more likely to be right. ﴿Then We bring forth﴾, so We produce with it.

﴿producing ˹various˺ crops from which they and their cattle eat? Will they not then see?﴾.

Qurʿān 32: 28: They ask ˹mockingly˺, ﴿When is this ˹Day of final˺ Decision, if what you say is true?﴾.

Some scholars said: Yawm Al-Fatḥ is refers to the Day of Judgment, in which people will be rewarded, punished and judged between them.

According to Qatādah: The companions of the Prophet (P.B.U.H) said:

"We shall have a day when we will be comforted, relieved, and judged between us and you. The disbelievers mockingly said:

﴿Where is the day of final decision﴾, meaning: Judgment and decree.

Al-Kalbī said: it refers to the conquest of Mecca.

As-Suddī said: It refers to the day of Badr, since the companions of the Messenger of Allah (P.B.U.H) used to say to them: Certainly, Allah will grant us victory over them.

Qurʿān 32: 29: Say, ˹O Prophet,˺ ﴿On the Day of Decision, Yawm Al-Fatḥ (the day of conquest﴾, refers to the Day of Judgment,

﴿it will not benefit the disbelievers to believe then, nor will they be delayed ˹from punishment﴾, there are some scholars interpret victory as: By the time the punishment afflicts them, their faith will not benefit the disbelievers.

Qurʿān 32: 30: ﴿So turn away from them, and wait ! They too are waiting﴾, the majority of reciters recited it {{Muntaẓirūn}, with Kasrah of Ẓāʾ, however, Muḥammad ibn As-Samayfaʾ recited it with Fataḥ of Ẓāʾ.

Al-Farrā explained that this could not be valid except by implication, since their estimate is "they are waiting for their Lord". However, Abū Ḥātim said: the more likely to be true is to pronounce Ẓā with Kasrah, like the verse:

﴿Wait then ! They too are certainly waiting﴾ [Qurʾān: 44: 59]

Surat Al-Aḥzāb (the Confederates)

In the Name of Allah, the most Gracious, the most Merciful

Surat al-Aḥzāb was revealed in Medina. It consists of one thousand seven hundred and ninety-six letters, one thousand two hundred and eighty words, and seventy-three verses.

[2247] Al-Ustādh Al-Imām Abū Isḥāq Ath-Thaʿlabī (may Allah have mercy on him) informed us: Abū ʿAmr Al-Ḥirī and ʿAmr ibn ʿAbdullah Al-Basrī said: Muḥammad ibn Abdul Wahhāb Al-ʿAbdī said: Aḥmad ibn ʿAbdullah ibn Yūnus informed us: Hārūn ibn Kathīr, on the authority of Zayd ibn Sālim, on the authority of his father, on the authority of Abū Umāmah ibn, Ubay ibn Kaʿb reported the Messenger of Allah (P.B.U.H) as saying:

((Whoever recites Surah Al-Aḥzāb and teaches it to his family and what his right hand possesses, he will be given safety from the torment of the grave)). (1)

Qurʿān 33: 1: Allah (may He be glorified and exalted) said:

﴿O Prophet! Always be mindful of Allah﴾, It was revealed about Abū Sufyān ibn Ḥarb, ʿIkrimah ibn Abī Jahl, Abū ʻAl ʻAwar ʿAmr ibn Sufyān As-Sulamī, where they came to Medina and settled in ʿAbdullah ibn Ubay ibn Salūl, the head of the hypocrites after the battle of Uḥud, and the Prophet (P.B.U.H) had given him security of talking to him. ʿAbdullah ibn Saʿd ibn Abī Sarḥ and Ṭuʾmah ibn Ubayriq ad said to the Prophet (P.B.U.H) and ʿUmar was with him: Refuse the abuse of our

(1) **[2247] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; including Sallām who is Matrūk and Hārūn is unknown and Zayd used to narrate Munkar Ḥadīths from his father. The Ḥadīth was previously mentioned.
- The authentication of the Ḥadīth:
- It was reported by Al-Wāḥidī in ((At-Tafsīr al-Wasīt)) 3/ 457 (740), Al-Shajarī in "Tartīb al-Amālī al-Khamīsiyah" 1/ 131 (479), and Al-Khatīb in "Tārīkh Baghdād" 4/ 144, all of them via Ibrāhīm Ibn Sharīk on the authority of Aḥmad Ibn Yūnus.
- It was reported by Abū Nuʿaym in the history of Iṣfahān 2/ 328 (1863). Similarly, Abū Al-Faḍl Al-Razī narrated it in the virtues of the Qurʾān p. 54.

gods Al-Lāt, Al-ʿUzá and Manāh and say they can intercede and protect those who worship them, and we will leave you to worship your Lord.

Their saying was difficult to the Prophet (P.B.U.H), hence, ʿUmar ibn ʻAl-Khaṭṭāb (may Allah be pleased with him): O Messenger of Allah, give us permission to kill them. However, the Prophet (P.B.U.H) said: I had given them security, and Umar said: "Come out, may Allah afflict His curse and His wrath upon you! Afterwards, the Prophet (P.B.U.H) ordered ʿUmar to bring them out of Medina, then Allah (May He be glorified) sent down:

﴿O Prophet! ⸢Always⸣ be mindful of Allah, and do not yield to the disbelievers and the hypocrites﴾, from the Meccan idolaters, like: Abū Sufyān, Abū ʻAl-ʻA'war, ʿIkrimah, and the hypocrites, like: ʿAbdullah ibn Ubay, ʿAbdullah ibn Saʿd and Ṭu'mah.

﴿Indeed, Allah is All-Knowing, All-Wise﴾.

Qurʿān 33: 1: ﴿Follow what is revealed to you from your Lord. Surely Allah is All-Aware of what you ⸢all⸣ do﴾.

Qurʿān 33: 3: ﴿And put your trust in Allah, for Allah is sufficient as a Trustee of Affairs﴾.

[2248] ibn Fanjawayh informed us, Mūsá ibn ʿAlī informed us: Al-Ḥasan ibn ʿAlawiyyah informed us: Ismāʿīl ibn Īsá informed us, saying: Al-Musayyib informed us, on the authority of an old man form Syria, he said: Some people of Thaqīf came to the Messenger of Allah came to the Messenger of Allah, and they asked him to let them worship Al-Lāt and Al-ʿUzzá one year, saying: So that Quraysh would know our standing at you, the Prophet (P.B.U.H) was about to do that, whereupon, Allah Almighty revealed:

﴿O Prophet! ⸢Always⸣ be mindful of Allah, and do not yield to the disbelievers and the hypocrites﴾ to the end of the verse. (1)

(1) **[2248] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, including the compiler's sheikh who is weak, and al-Musayyib ibn Sharīk who is Matrūk, and his sheikh is unknown.
- The authentication of the Ḥadīth:
- We did not find it except at the compiler.

Qurʿān 33: 4: ﴿Allah does not place two hearts in any person's chest. Nor does He regard your wives as ⌜unlawful for you like⌝ your real mothers, ⌜even⌝ if you say they are. Nor does He regard your adopted children as your real children. These are only your baseless assertions. But Allah declares the truth, and He ⌜alone⌝ guides to the ⌜Right⌝ Way﴾

This verse was revealed about Abī Maʿmar Jamīl ibn Maʿmar ibn Ḥabīb ibn Abdullah Al-Fihr. He was a wise man and learned what he heard by heart.

Quraysh said: Abū Maʿmar did not memorize these things except for two hearts. He used to say: I have two hearts, I learn from each one better than Muḥammad.

When the polytheists were defeated while Abū Maʿmar was among them, Abū Sufyān ibn Ḥarb met him. He hung one of his shoes in his hand and the other in his leg. He said to him: O Abū Maʿmar! What is the condition of these people? "They were defeated." He said: "What is wrong with you, one shoe is in your hand and the other in your leg?" Abū Maʿmar replied: I only felt they were in my legs. On that day, they realized that if he had two hearts, he would not have forgotten his sandals in his hand.

Az-Zuhrī and Muqātil hold that this is an example which Allah Almighty sets forth for whoever does Ẓihār and the one who adopts a son of another one.

They argue: Just as the man could not have two hearts, so the wife of the one who does Ẓihār will never be his mother, nor will the adopted son be a real son.

﴿Nor does He regard your wives as ⌜unlawful for you like⌝ your real mothers﴾,

Abū Jaʿfar, Abū ʿAmr and Warsh recited it {All-Lāy}}, without Mad or Hamzah. However, Nafiʾ recited it with Mad and Hamzah.

He recited:

Who did not perform Hajj, seeking

innocent and naïve people should be killed.

The Kūfī and Syrian reciters read it with Mad (lengthening) and Hamzah, and affirmed Yāʾ, which is the choice of Abū ʿUbayd.

There are different narrations about ibn Kathīr. They are all well-known tongues.

﴿Taẓaharūn﴾ with Fatḥah of Tāʾ and duplication of Ẓāʾ: Shamī.

The Kūfī reciters others than ʿĀṣim recited it with Fatḥah of Tāʾ and Takhfīf Aẓ-Ẓāʾ, this also the choice of Abū ʿUbayd.

ʿĀṣim and al-Ḥasan recited it with Ḍammah of Tāʾ and Takhfīf (lightening) of Aẓ-Ẓāʾ.

Abū ʿAmr stated that this view was not valid this is incorrect because Muẓāhrah occurs on the pattern of Muāʿlah.

The verse was revealed about Aws ibn Aṣ-Ṣāmit ibn Qays ibn Aṣ, the brother of ʿUbādah and his wife Khawlah bint Thaʿlabah ibn Mālik.

Allah says: Allah did not make your wives whom you say: You are like the back of our mothers, meaning: you are unlawful to us as you say, however, it is disobedience that needs to be expiated. And your wives are lawful to you, and we will mention the whole story and the ruing in Surat Al-Mujādilah, God willing.

﴿Nor does He regard your adopted children as your real children﴾, meaning: those who adopted them.

﴿as your real children﴾ It was revealed about Zayd ibn Ḥārithah ibn Shurāḥīl Al-Kalbī form the Banu ʿAbd Wad. He was a slave to the Messenger of Allah (P.B.U.H), then He released him and adopted him before revelation, and made him brother of Ḥamzah ibn ʿAbd Al-Muṭṭalib in Islam. He made the poor the brother of the rich to give him out of his money.

When the Prophet (P.B.U.H) married Zaynab bint Jaḥsh Al-Asadiyyah, who was the ex-wife of Zayd ibn Ḥārithah, the Jews and the hypocrites said: Muḥammad had married the wife of his son and he would forbid people to do so, hence Allah Almighty sent down this verse.

He said: ﴿These are only your baseless assertions﴾,

Meaning: What you claim that Zayd is son of Muḥammad is groundless.

﴿But Allah declares the truth, and He ⌜alone⌝ guides to the ⌜Right⌝ Way﴾.

Qurʿān 33: 5: ﴿Let your adopted children keep their family names﴾, those who begot them. ﴿That is more just in the sight of Allah﴾.

﴿But if you do not know their fathers, then they are simply your fellow believers and close associates﴾, they are your brothers in faith and your freed slaves you set them free, but they are not your sons.

[2249] ʿAqīl ibn Muḥammad Al-Jurjānī informed me: Al-Muʿāfá ibn Zakarīyā informed me: Muḥammad ibn Jarīr informed me: Yaʿqūb ibn ʿIbrāhīm narrated to us: Ibn ʿAblah informed me, on the authority of ʿUyaynah ibn ʿAbdul-Raḥman, on the authority of his father, that Abū Bakrah said: Allah (Glory be to Him) said:

﴿Let your adopted children keep their family names. That is more just in the sight of Allah. But if you do not know their fathers, then they are ⌜simply⌝ your fellow believers and close associates﴾.

I am one of those who do not know his father, and I am your brother in faith. He said: I think him If he were to know that his father is a donkey, he would belong to him. (1)

﴿There is no blame on you for what you do by mistake, but ⌜only⌝ for what you do intentionally﴾, before the prohibition and you attribute it to anyone other than his father.

According to Qatādah: It means that you call him to someone other than his father, and he sees that he is like that.

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(1) **[2249] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh, whom I did not know, is included in its chain.
- The authentication of the Ḥadīth:
- Narrated by al-Tabari in ((Jāmiʿ al-Bayān)) 21/121.
- Narrated by Al-Bukhārī, Book of Obligations, Chapter on Whoever Claims Someone Other than His Father (6766, 6767), and Muslim in Book of Faith, Chapter on the State of Faith of One Who Desires on behalf of His Father (63) with the wording: ((Whoever claims someone other than his father knowing that he is someone other than his father, Paradise is forbidden for him)).

﴿But only for what you do intentionally﴾, so you attribute him to someone other than his father after the prohibition while you know he is not his father.

The term Mā occurs in a position of genitive in the Almighty's saying:

﴿Mā Ta'amadat﴾ bringing it back to Mā which is in His statement:

﴿There is no blame on you for what you do by mistake﴾. It refers to: in what your hearts did internationally,

﴿But ˹only˺ for what you do intentionally. And Allah is All-Forgiving, Most Merciful﴾.

The Prophet (P.B.U.H) said:

"Whoever claims to belong to someone other than his father knowing that he is not his father, will incur the curse of Allah, the angels and the whole people will be due on him."

[2250] Muḥammad ibn ʿAbdullah ibn Ḥamdūn (may Allah have mercy on him) informed me: Aḥmad ibn Muḥammad ibn Al-Ḥasan informed us, saying: Muḥammad ibn Yaḥyá informed us: Abū Ṣāliḥ informed us: Al-Layth ibn Saʿd relate to me: ʿAbdul Raḥmān ibn Khālid narrated to us, on the authority of ibn Shihāb, from ʿUrwah ibn az-Zubayr, and ʿAmr ah bint ʿAbdul Raḥman, from ʿĀʾishah that Abū Ḥudhayfah ibn ʿUtbah ibn Rabi'ah ibn ʿAbd Shams, he was one of those who witnessed the battle of Badr with the Prophet (P.B.U.H). He adopted Sālim and married him to his niece Hind bint Al-Walīd ibn ʿUtbah ibn Rabi'ah, who was a freed slave of a woman from the Anṣār, and then He adopted him just as the Messenger of Allah (P.B.U.H) adopted Zayd. Whoever adopts a son during the pre-Islamic period, the people would attribute him to himself and he would inherit him until the verse: {Let your adopted children keep their family names﴾. [1]

(1) **[2250] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, containing the author's sheikh no Jarḥ or Taʿdīl was raised about him. Also ʿAbdullah ibn Ṣāliḥ is weak.
- The authentication of the Ḥadīth:
- I did not come across it with the chain of transmission of the compiler, and it was narrated by Al-Bukhārī in Al-Maghāzī (4000) via Yaḥyá Ibn Bakīr, on the authority

Qurʿān 33: 6: ﴿ʿĀʾishah﴾

﴿The Prophet has a stronger affinity to the believers than they do themselves﴾, meaning that He has the right to judge between them and it is permissible to decide.

Ibn ʿAbbās and ʿAṭāʾ said: If the Prophet called them to do something and they themselves called them to do something else, their obedience to the Prophet of Allah should take precedence over their obedience to themselves.

Ibn ʿAbbās and ʿAṭāʾ said: If the Prophet called them to do something and they themselves called them to do something else, their obedience to the Prophet of Allah should take precedence over their obedience to themselves.

Muqātil said: It means the Prophet's obedience is prior to their obedience to each other.

Ibn Zayd said: The Prophet (P.B.U.H) is more entitled to you, just as the master has the right to choose his slave. Therefore, whatever the Prophet decides among them should be followed, just like whatever you decide about your slave should be followed.

It is said: He (P.B.U.H) is more deserving to apply rules and set up penalties as there is interest in this for people and removing corruption.

It is said: He is more worthy of them than calling for Jihād and fighting for Allah.

According to the sages, the Prophet is better than the believers themselves because they call them to what harms them, while the Prophet calls them to what benefits them.

Abū Bakr Al-Warrāq said: The Prophet calls them to mind, while they themselves call them to whim.

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of Al-Layth Ibn Saʿd , on the authority of ʿAqīl, on the authority of Ibn Shihāb, and in Marriage, the Chapter of Compatibility in Religion (5088), and Abū Dāwūd in Marriage, Chapter Regarding those who are forbidden by it (2061), Ahmad in ((Al-Musnad)) 6/201 (25650), and Mālik in ((Al-Muwaṭṭaʾ)) (113) Nursing, and ad-Dārimī reported it in ((Al-Musnad)) (2303), the book of Marriage.

Bassām ibn ʿAbdullah Al-ʿIrāqī stated The Prophet is more worthy of their services since they protect themselves from the world, while the Prophet protects them from the fire of the Hereafter. (1)

Sufyān reported from Ṭalḥah, from ʿAṭāʾ, from ibn ʿAbbās that he would recite (the Prophet is more worthy of the believers than themselves and he is a father to them). (2) Also, Sufyān narrated from ʿAmr from Bijālah or other that ʿUmar ibn Al-Khaṭṭāb (may Allah be pleased with him) passed by a young boy while he recited the Muṣḥaf of Ubay, so he went to him and asked him, so he said: I was learning that Qurʿān while you were clapping in the markets. (3)

ʿIkrimah said: I have been told that in the first version of the Qurʾān, there was a father (who was their father at the time).

[2251] Ash-Shaykh Abū ʿAbdullah ibn Fanjawayh Ad-Dīnawarī(may Allah have mercy on him) informed me while I was reading to him, he said:

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(1) Al-Qurtūbī said: Ibn ʿAṭiyyah said: This is supported by his saying, peace and blessings be upon him: ((The Parable of myself and that of my Ummah is that of a man who kindled a fire, and the flies and moths began flying into it - and I am trying to prevent you from diving into it)).
- I said: This is a good saying regarding the meaning of the verse and its interpretation and the Ḥadīth narrated by Muslim in his Ṣaḥīḥ, on the authority of Abū Hurayrah, and on the authority of Jābir in a similar manner: ((And you slip away from my hands)).
- This is an example of the diligence of our Prophet (P.B.U.H), in saving us, and his eagerness to rid us of the ruins that are in our hands, for he is more worthy of us than ourselves, and because of our ignorance of the extent of that and the dominance of our lusts over us, and our accursed enemy's victory over us, we have become more despicable than the flies, and humiliated than the flies, and there is no power or strength Except in Allah, the Most High, the Great. ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/122.

(2) **The assessment of the reliability of the chain of transmitters:**
- There is a very weak chain of transmission, including Al-Ḥaḍramī, Matrūk.
- The authentication of the Ḥadīth:
- Narrated by Aṭ-Ṭabarī in ((Jāmi al-Bayān) 12/122 on the authority of Qatādah.

(3) **The authentication of Ḥadīth:**
- Its chain of transmitters contains trustworthy men.

The authentication of Ḥadīth:
- It was narrated by adh-Dhahabī in the biography of Ubayy ibn Kaʿb (May Allah be pleased with him) in ((Siyar Aʿlām an-Nubalāʾ)).

Abū Bakr Mālik Al-Qaṭī'ī informed us: ʿAbdullah ibn Aḥmad ibn Ḥanbal informed us : Ubay narrated to me: Abū ʿĀmir and Surayj narrated to me: Falyḥ ibn Sulaymān informed us, on the authority of Hilāl ibn ʿAlī ibn ʿAbdul Raḥman ibn Abī ʿAmr ah, that the Prophet (P.B.U.H) said:

"There is no believer but I, of all the people, I am the closest to him both in this world and in the Hereafter. Recite if you wish:

﴿The Prophet P.B.U.H is closer to the believers than their own selves.﴾ (336) **so if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely).** (1)

﴿And his wives' are mothers﴾, meaning: like they are unlawful for him, it is similar to the verse:

﴿And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth﴾ [3:133]

Meaning: They are unlawful for marriage. Honor, respect and veneration prohibit them from being alone with them. The prohibition on marriage does not apply to them.

It is not permissible to marry them during the life of the Prophet (P.B.U.H), nor-if he divorced them, nor after his death. They are unlawful for every Muslim just as his mother is unlawful for him. This interpretation is held by it is not prohibited for the son to see his mother. However, Allah Almighty made it unlawful for the strangers to see them, and they cannot be

(1) **[2251] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, from the Mursal Ḥadīths of Abū ʿAmrah and Fulayḥ ibn Sulaymān is weak.

The authentication of Ḥadīth:
- See: ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 21/122, on the authority of Abū Hurayrah.
- Al-Bukharī narrated it in the interpretation of Surat al-Ahzāb (4781), and Aḥmad narrated it in ((Al-Musnad)) (8066) from the Ḥadīth of Abū Hurayrah in a similarmanner.

inherited nor can they inherit from them. thus, it is taken for granted that they are the mothers of the believers in terms of prohibition.

And their marriage is unlawful for them.

Sufyān narrated from Firās, from Ash-Shaʿbī, that Masrūq said: a woman said to ʿĀʾishah: O mother ! She replied: "I am not a mother for you, I am the mother of your men. (1)

﴿blood relatives are more entitled ⌜to inheritance⌝ than ⌜other⌝ believers and immigrants﴾, referring to inheritance.

Qatādah said: the Muslims would inherit each other by virtue of Migration, however, the Bedouin Muslim would not inherit form the Muhājir, and then Allah Almighty sent down this verse and mixed between Muslims together, so inheritance became through blood relatives.

Al-Kalbī said: The Messenger of Allah (P.B.U.H) set the bond of brotherhood between people, so he would associate as brothers between the two men, so when one of them died, the other would inherit form them other than his blood relative and his family.

They stayed on this case for what Allah destined until this verse was revealed:

﴿And blood relations among each other have closer personal ties in the decree of Allah than the believer﴾,meaning: Those whom the Messenger of Allah (P.B.U.H) associate brothers between them and the Muhajireen, so this verse was abrogated by inheritance by virtue of the oath of brotherhood and Migration, so it became for the blood relatives.

It is said: It means that inheritance is confirmed by the oath of Migration and Hijrah.

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(1) The assessment of the reliability of the chain of transmitters:
- His men are trustworthy.
- Attention: Al-Qurtūbī mentioned that there is no benefit in limiting the permissiveness of men to the exclusion of women. ((al-Jāmiʿ li-aḥkām al-Qurʾān)) 14/123.I said: Oh Allah, except that the words of ʿĀʾishah, may Allah be pleased with her has a requisite.

Then He Almighty said:

﴿Unless you ˹want to˺ show kindness to your ˹close˺ associates﴾, meaning: through bequest to your relatives for the polytheists, so bequest is permissible for them, even if they were not of the people of faith and Hijrah. This view was held by Muḥammad ibn Al-Ḥanafiyyah, Qatādah, ʿAṭāʾ and ʿIkrimah.

Ibn Zayd and Muqātil said: It means: Unless you make a bequest to your guardian of the Migrants.

By virtue of faith and Hijrah, Maʿrūf (kindness) here is about supporting and maintaining honor.

My previous statement was that blood relatives are more eligible for inheritance, while polytheists cannot inherit from Muslims, {In the Book} refers to the preserved tablet.

﴿Recorded﴾, means written. Some scholars say it means in the Torah.

Qurʿān 33: 7: ﴿And remember when We took a covenant from the Prophets﴾,

to fulfill what they were entrusted with and to give glad tidings to each other, and to believe in each other.

{And from you﴾, O Muḥammad.

﴿And from Noah, Abraham, Moses, Jesus, son of Marry﴾

The following Messengers were mentioned in this verse, including Noah, Abraham, Moses, and Jesus, the son of Marry. This is because they are the companions of Messages and Divine Books, as well as the Messengers of Firm Resolve. Nations are also led by them.

﴿We did take a solemn covenant from all of them﴾.

[2252] Al-Husayn ibn Muḥammad ibn Al-ʻHusayn ath-Thaqafī informed us: ʿUbaydullah ibn Aḥmad ibn Yaʿqūb Al-Muqrīʾ: Muḥammad ibn Muḥammad ibn Sulaymān Al-Baghdādī informed us: Hārūn ibn Muḥammad ibn Bakkār ibn Bilāl: Ubay informed us: Saʿīd ibn Yaḥyá ibn Bashīr informed us, on the authority of Qatādah, on the authority of Al-Ḥasan, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying:

"I was the first Prophet to be created and the last to be sent."

Then he recited the Almighty's saying:

﴿And ⌜remember⌝ when We took a covenant from the prophets, as well as from you ⌜O Prophet⌝, and from Noah, Abraham, Moses, and Jesus, son of Mary﴾, so Allah started with him before them. (1)

Qurʿān 33: 8: ﴿So that He may question these men of truth about their ⌜delivery of the⌝ truth. And He has prepared a painful punishment for the disbelievers.﴾

Qurʿān 33: 9: ﴿O believers! Remember Allah's favor upon you…﴾ this verse was revealed when the Muslims were besieged were the Messengers of Allah (P.B.U.H) on the days of the trench.

﴿When ⌜enemy⌝ forces came to ⌜besiege⌝ you ⌜in Medina﴾, refers to the confederates of Quraysh, Ghaṭafān, and the Jews of Qurayẓah and An-Naḍīr.

﴿So We sent against them a bitter wind﴾, it was Aṣ-Ṣabá (the east wind).

ʿIkrimah: the south wind said to the north on the day of the trench: Set out to help the Messenger of Allah (P.B.U.H), so the north said: the free does not walk at night, so the wind of Aṣ-Ṣabá (the east wind) was sent down upon them.

The Messenger of Allah (P.B.U.H) said:

"I have been helped by the east wind, and 'Ad* were destroyed by the west wind."

﴿And forces you could not see﴾, referring to the angels, and they did not fight at this day.

﴿And Allah is All-Seeing of what you do﴾,

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(1) **[2252] The assessment of the reliability of the chain of transmitters:**

- Its chain is rejected and Ibn Bashīr narrates rejected narrations on the authority of Qatādah, and this is one of them. Al-Albānī stated in ((Silsilat Al-Ahādīth aḍ-Ḍaʿīfah)) 2/115 (661) that it is weak, and it is sufficient for him to say (P.B.U.H): ((I was a prophet and Adam was between the soul and the body)) Narrated by Aḥmad, and its chain of transmission is Ṣaḥīḥ, but there is no indication in it that the Prophet (P.B.U.H) was the first creation of Allah Almighty, contrary to what some people think.

The authentication of Ḥadīth:

- Narrated by Ibn ʿUday in ((Al-Kāmil)) 3/1209..

The commentators said: Allah Almighty sent upon them cold wind at night and He sent the angels so they drew out the pins and cut off the ties of the tents, and put off the fires, and turned over the pots and the horses roamed around each other, and Allah sent terror upon them, and the angels did much Takbīr in all sides of their camp, that each chief of a tribe would say: O people of such and such, hasten to me, then when they gathered around him, he would say: Help, Help! You came after Allah sent terror upon them, so they were defeated.

[2253] Muḥammad ibn Al-Qāsim Al-Fārisī informed me: Abū Al-Ḥasan As-Sillīṭī informed us: Al-Mu'mmil ibn al-Ḥasan informed us: Al-Faḍl ibn Muḥammad Ash-Shaʿrānī, said: ʿAmr ibn ʿAwn informed us: Khalid ibn Al-Walīd, on the authority of Abū Saʿd Saʿīd ibn ʿAbd Al-Raḥman Al-Baqqāl, on the authority of Ibrāhīm At-Taymī, on the authority of his father.

[2254] ʿAqīl ibn Muḥammad Al-Istrābādhī informed me that: Al-Muʿāfá ibn Zakarīyā Al-Bughdādī informed us that: Muḥammad ibn Jarīr Aṭ-Ṭabarī informed us: Muḥammad ibn Ḥamīd Al-Rāzī informed us: Salamah informed us: Muḥammad ibn Isḥāq narrated to us, on the authority of Yazīd ibn Ziyād, that Muḥammad ibn Kaʿb Al-Quraẓī said: a Young men from the Meccans said to Ḥudhāfah ibn ʿAl-Yamān:

ʿAbdullah, you saw the Messenger of Allah and accompanied him?" "Yes, nephew," he replied. The young man asked, "How did things go with you?" "By God we toiled!" said Ḥudhayfah. The young man said, "By Allah, had we lived in his time, we would not have left him to walk on the ground; we would have carried him on our necks." Ḥudhayfah said: "Nephew, by God, I can see us with the Messenger of God at the trench. He prayed part of the

night then turned to us and said:

'Who is a man who will go up and see for us how the enemy is doing?'-the Messenger of God stipulated for him that he should come back-'and Allah shall cause him to enter paradise.

Not a man stood up. Again the Messenger of Allah prayed part of the night and turned to us and said the same words, but not one of us stood up. Again the Messenger of Allah (P.B.U.H) prayed part of the night and turned to us and said,

'Who is a man who will go up and see for us how the enemy is doing and then come back?'-the Messenger of Allah stipulated that he should return-'and I will ask God that he may be my companion in paradise.'

But none of the men stood up, so intense were the fear, hunger, and the cold. When no one stood up, the Messenger of Allah called me. I had no choice but to stand up when he called me. He said, Ḥudhayfah, go and enter among the enemy, and see what they are doing, make no disturbance, and come back to us.'

"So I went and entered among the enemy. The wind and Allah's hosts were taking their toll on them, allowing not a cooking pot, fire, or tent of theirs to stay put. Abū Sufyan ibn Ḥarb stood up and said, 'People of Quraysh, let everyone see who is sitting next to him.' So I took hold of the hand of the man who was beside me. I asked who he was, and he gave his name. Then Abū Sufyan said: 'People of Quraysh, by Allah you are not in a place where one can stay. Horses and camels have perished. The Banu Quraysh have broken their promise to us. They have spoken hateful words to us, and you can see what we have suffered from this wind.

By Allah, no pot of ours stays put, no fire of ours keeps burning, and no tent of ours holds together. So saddle up, for I am leaving!' Then he went over to his camel, which was hobbled, seated himself on it, and struck it. It jumped up with him, standing on three legs, for its hobble was untied only after it stood up. Had it not been for the injunction of the Messenger of Allah to me that I should not cause any disturbance until I came to him-and I wanted to-I would have killed him with an arrow."

Ḥudhayfah continued: "I went back to the Messenger of Allah (P.B.U.H). He was standing, praying in a woolen wrapper woven with a camel-saddle pattern that belonged to one of his wives. When he saw me, he sat me at his feet and threw the edge of the wrapper over me. Then he bowed down and prostrated himself, but I disturbed him. After he pronounced a greeting,' I told him the news.

Ghaṭafān heard what Quraysh had done, and they hastened

back to their lands; and Allah Almighty defeated the confederates. That is what Allah Almighty said:

﴿So We sent against them a ˹bitter˺ wind and forces you could not see﴾.

So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah (P.B.U.H). After my returning I began to feel very cold. I told the Messenger of Allah (P.B.U.H) and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came.

Qurʿān 33: 10: ﴿Remember when they came at you from east﴾, meaning from above the valley, on the part of the east, led by Mālik ibn ʿAwf Anaṣārī, and ʻUyaynah ibn Ḥiṣn Al-Fazārī in one thousands of Ghaṭafān. They were accompanied by Ṭulayḥah ibn Khuwaylid al-Asadī from Banū Asad, and Ḥuyayy ibn Akhṭab who was the leader of Banū Qurayẓah. (1)

﴿And from below you﴾, meaning from the west side of the valley. It refers to Abū Sufyān ibn Ḥarb, leading Quraysh and those who followed him, and Abū ʻAl-ʻAwar ʿAmr ibn Sufyān As-Sulamī , on the part of the Trench.

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(1) **[2253, 2254] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, yet the Ḥadīth is Ṣaḥīḥ, as for the first chain of transmission, it includes the compiler's sheikh no Jarḥ or Taʿdīl was raised about him and Abū Saʿd al-Baqqāl is weak and Mudallis.
- As for the second chain of transmission, it includes the compiler's sheikh, whom I did not find, and Muḥammad ibn Ḥāmid is weak.

The authentication of Ḥadīth:

- I did not find it with this chain of transmission with other than the compilers, and it was narrated by Muslim (1788) from the Ḥadīth of Al-Aʿmash, on the authority of Ibrāhīm Al-Taymī, on the authority of his father. Ibn Hibbān in ((Al-Iḥsān)) (7125) in Al-Manāqib mentioned by Ḥudhayfah ibn Al-Yamān, and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) (18223).
- What happened was that some of the Jews - who were the people of the village of Aylah according to the saying of most of the commentators - violated the prohibitions of Allah, so Allah transformed them into apes, despicable for their disobedience to His command. Ibn Baṭṭah and it was graded Ṣaḥīḥ by Al-Albānī in ((Adāb az-Zifāf)) (p. 104).

During the battle of the Trench, the Messenger of Allah (P.B.U.H) evacuated the Banū An-Naḍīr from their homes.

Muḥammad ibn Isḥāq said: Yazīd ibn Rūmān the freed slave, of Az-Zubayr household, from ʿUrwah ibn Az-Zubayr, and the one whom I could doubt their authenticity, on the authority of ʿAbdullah ibn Kaʿb ibn Mālik, and from Az-Zuhrī from ʿĀṣim ibn ʿUmar ibn Qatādah, on the authority of ʿAbdullah ibn Abī Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm, that Muḥammad ibn Kaʿb Al-Quraẓī and others of our scholar said: They talked to one another and said:

A group of Jews, including Salām ibn Abī Al-Ḥuqayq, Ḥuyayy ibn Akhṭab al-Naḍrī, Kinānah ibn Al-Rabīʾ ibn Abī Al-Ḥuqayq, An-Naḍrī, Hawdhah ibn Qays, Abū ʿAmmār Al-Wāʾilī, along with a group of men from the Banī An-Naḍīr and a group from the Banū Waʾil, were the ones who assembled parties of men against the Messenger of Allah. They went to the Quraysh in Mecca and invited them to make war on the Messenger of Allah. They said, "We will be with you against him until we root him out." The Quraysh said to them:

"People of the Jews, you are the people of the first scripture, and you have knowledge of the subject on which we and Muhammad have come to differ. Is our religion better or his?" "Your religion is better," they said, "and you are closer to the truth than he." They are the ones concerning whom God revealed:

﴿Have you ˹O Prophet˺ not seen those who were given a portion of the Scriptures yet believe in idols and false gods and reassure the disbelievers that they are better guided than the believers?﴾ [Qurʾān:4:51],

Up to: ﴿Hell is sufficient as a torment!﴾ [Qurʾān: 4:55]

When they said this to Quraysh, the latter were pleased by what they said. They embarked enthusiastically on what they invited them to do, namely, waging war on the Messenger of Allah (P.B.U.H).

They determined to do it and decided on a time for it, then a group of the Jews set out until they reached Ghaṭafān and talked to Qays ʾAylān they called them to the war of the Messenger of Allah (P.B.U.H) and told them that they will support them against him, and that Quraysh had followed them and had

So they responded favorably.

Quraysh set out under the leadership of Abū Sufyan ibn Ḥarb, and Ghaṭafān set out under the leadership of ʿUyaynah ibn Ḥiṣn ibn Ḥudhayfah ibn Badr with the Banu Fizārah and Al-Ḥarb ibn ʿAwf ibn Abī Ḥarithah Al-Murrī with the Banu Murrah, and Masʿar ibn Rukhaylah ibn Nuwayrah ibn Ṭarīf ibn Shaḥmah ibn ʿAbdullah ibn Hilāl ibn Khalawayh ibn Ashjaʿ ibn Rayth ibn Ghaṭafān with those of his fellow tribesmen from Ashjaʿ.

When the Messenger of Allah (P.B.U.H) received word of them and what they had determined to do, he laid out a trench to protect Medina.

The person who advised the Messenger of Allah (P.B.U.H) about the trench was Salmān Al-Farisī; it was the first combat that Salmān saw with the Messenger of Allah (P.B.U.H). He was a free man at this time. He said, "Messenger of Allah (P.B.U.H), in Persia, whenever we were surrounded, we would dig a trench to protect ourselves."

The Messenger of Allah (P.B.U.H) worked at building the trench in order to inspire the Muslims with hope of reward, and they set to work on it.

He toiled at it until they perfected it. We have mentioned earlier in Surat Aliʿ Imrān the account of Salmān in digging the Trench.

When the Messenger of Allah (P.B.U.H) had finished the trench, Quraysh came and encamped where the stream beds meet at Rūmah, between Al-Juruf and Al-Ghābah, with ten thousand of their Aḥābīsh and those of the Banu Kinānah and people of Tihāmah who followed them. Ghaṭafān and the people of Najd who followed them came and encamped at Dhanab Nagama, beside Uḥud.

The Messenger of Allah and the Muslims went out and set their backs toward Sal' with three thousand of the Muslims.

There he pitched his camp, with the trench between him and the enemy.

He commanded that the children and women should be taken up into the strongholds. The enemy of Allah, Ḥuyayy ibn Akhṭab, went out and came to

Kaʿb ibn Asad al-Quraẓī, who was the possessor of the treaty and covenant of Banū Qurayẓah.

Kaʿb had made a truce with the Messenger of Allah for his people, making a contract and covenanting with him on it.

When Kaʿb heard Ḥuyayy ibn. Akhṭab, he shut his fortress in his face.

Ḥuyayy asked to be allowed in, but Kaʿb refused to open to him. Ḥuyayy called to him, "Kaʿb, open to me!"

"Woe to you, Ḥuyayy," answered Kaʿb, "you are a man who brings bad luck! I have made a treaty with Muhammad and will not break the pact that exists between me and him. I have seen nothing but faithfulness and truth on his part." Ḥuyayy said: "Woe to you! Open to me, and I will speak to you!" "I will not do it," said Kaʿb.

Ḥuyayy said, "By Allah, you have shut me out only on account of your gruels lest I should eat any of it with you." This angered the man, so that he opened to him. Ḥuyayy said: "Woe to you, Kaʿb! I have brought you everlasting might and an overflowing sea. I have brought you Quraysh, with their leaders and chiefs, and have caused them to encamp where the stream beds meet at Rūmah, and Ghaṭafān, with their leaders and chiefs, and have caused them to encamp at Dhanab Nagama beside Uḥud. They have made a treaty and covenant with me not to withdraw until they root out Muhammad and those who are with him."

Kaʿb ibn Asad said to him: "By Allah, you have brought me everlasting humiliation-cloud that has already shed its water that thunders and lightens but has nothing in it. Woe to you! Leave me to continue with

Muhammad as I am now, for I have seen nothing from Muhammad except truth and faithfulness." But Ḥuyayy kept wheedling Kaʿb until he yielded to him, Ḥuyayy having given him a promise and oath by Allah that "if Quraysh and Ghaṭafān retreat without having killed Muhammad, I will enter your fortress with you, so that whatever happens to you shall happen to me."

So Kaʿb ibn Asad broke his treaty and renounced the bond that had existed between him and the Messenger of Allah (P.B.U.H).

When the news reached the Messenger of (P.B.U.H) and the Muslims, the Messenger of Allah sent out Saʿd ibn Muʿādh ibn Al-Nuʿmān ibn

Imru' al-Qays (one of the Banū ʿAbd Ash-Ashhal who at that time was the chief of al-Aws), Saʿd ibn ʿUbādah ibn Dulaym (one of the Banū Sā'idah ibn Kaʿb ibn Al-Khazraj who at that time was the chief of Al-Khazraj, and with them ʿAbdullah ibn Rawaḥah (a member of the Banu al-Harith ibn Al-Khazraj) and Khawwāt ibn Jubayr (a member of Banū ʿAmr ibn ʿAwf), and said:

"Go and see whether what has reached us about these men is true or not. If it is true, speak to me in words that we can understand but that will be unintelligible to others, and do not break the strength of the people."

But, if these men remain loyal to the pact between us and them, announce it to the people." So they went out and came to them. They found them engaged in the worst of what had been reported about them. They slandered the Messenger of Allah (P.B.U.H) and said, "There is no treaty between us and Muhammad and no covenant." Saʿd ibn ʿUbādah reviled them, and they reviled him-Saʿd was a man with a sharp temper.

So Saʿd ibn Muʿādh said to him, "Stop reviling them, for the disagreement

between us and them is too serious for an exchange of taunts." The two Saʿds and the men with them went back to the Messenger of God and, having greeted him, said, "'Ad al and Al-Qarrah!"

They meant that it was (like the treachery of ʿAḍal and Al-Qarah to the companions of the Messenger of Allah who were (betrayed) at al-Raft', Khubayb ibn ʿĀd! and his companions. The Messenger of Allah (P.B.U.H) said: **"Allah is greatest! Rejoice, people of the Muslims!"**

Soon the trial became great, and fear intensified. Their foe came at them from above them and below them, so that the believers were beset with fears of all kinds.

The hypocrisy of some of the hypocrites became evident. Mu'attab ibn Qushayr, a member of Banū ʿAmr ibn ʿAwf, said, "Muhammad was promising us that we should eat up the treasures of Kisrā and Caesar, and now none of us can go out to relieve himself!"

Aws ibn Qays, one of Banū Ḥārithah ibn Al-Ḥārith, said, "Messenger of Allah (P.B.U.H), our houses lie exposed to the enemy."

He had been put up to this by certain chiefs of his tribe-"therefore give us leave, and let us return to our dwelling place, for it lies outside Medina."

The Messenger of Allah (P.B.U.H) and the polytheists stayed in their positions for over twenty nights-nearly a month-with no warfare between the troops, except for the shooting of arrows and the siege.

When the trial became great for the people, the Messenger of Allah (P.B.U.H) sent to ʻUyaynah ibn Ḥiṣn and Al-Harith ʻAwf, the two leaders of Ghaṭafān, and offered them a third of the date harvest of Medina on condition that they and their followers go back, leaving the Messenger of Allah (P.B.U.H), and his companions. The truce between the two sides progressed to the point of drawing up a written document , but there was no witnessing or firm determination to make peace ; it was only a matter of maneuvering. So the two of them acted as they did.

When the Messenger of Allah (P.B.U.H) was about to act, he sent to Saʿd ibn Mu'ādh and Saʿd ibn ʿUbādah, gave them an account, and asked their advice. The two said, "Messenger of Allah, is it something you would like us to do, or is it something Allah has commanded you to do that we must do, or is it something you are doing for us? " He answered:

"Indeed, it is for you. By Allah, I am doing it only because I saw that the Arabs had shot at you from a single bow and had dogged you from every side; so I wanted somehow to avert their furor from you for a time."

Saʿd ibn Mu'ādh said: "Messenger of Allah (P.B.U.H), we and

these people used to be polytheists , associating [other divinities] with Allah and worshiping idols, and we neither worshiped Allah nor knew him;

and they did not hope to eat a single date of ours except in hospitality or by buying. Now that Allah has conferred Islam on us, guided us to it, and strengthened us with your presence, shall we give them our wealth? We have no need for this! By Allah, we will offer them only the sword, until God judge between us and them."

"As you wish," said the Messenger of Allah (P.B.U.H).

So Saʿd took the sheet and erased the writing on it. Then he said, "Let them do their utmost against us."

The Messenger of Allah (P.B.U.H) and the Muslims remained besieged by their enemy. There was no fighting between them, except that some horsemen of Quraysh-among them were ʿAmr ibn ʾAbd Wudd ibn Abī Qays (a member of Banu ʿĀmir ibn Luʾayy), ʿIkrimah ibn Abī Jahl and Hubayrah ibn Abī Wahb (both from Makhzūm), Nawfal ibn ʿAbdullah, and Ḍirār ibn

Al-Khaṭṭāb ibn Mirdās (a member of the Banū Muḥārib ibn Fihr) had prepared themselves for battle. They rode out on their horses and passed by Banū Kinānah and said: "Get ready for warfare, Banū Kinānah.

Today you know who the real horsemen are." Then they advanced toward the trench and halted by it. When they saw it, they said, "By Allah, this is a stratagem that the Arabs have never employed." They headed to a place where the trench was narrow and struck their horses, so that they rushed through it and carried them round onto the marshy ground between the trench and Sal'. 'Alī ibn Abī Ṭālib went out with a band of Muslims and blocked the gap through which they had driven their horses. The horsemen rode at a fast pace toward them. ʿAmr ibn ʿAbd Wudd had fought at the

Battle of Badr until he was immobilized by wounds , and therefore

he had not been present at Uhud. When the Battle of the Trench took place, he went forth wearing a mark, so that his position would be visible . When he and his horsemen drew to a halt, 'Alī said to him, "ʿAmr, you used to swear to Allah that if a man of Quraysh ever summoned you to one of two alternatives, you would accept one of them from him." "Yes," he replied. 'Alī

ibn Abī Ṭālib said, "I summon you to Allah, to His Messenger(P.B.U.H), and to Islam." He replied, "I have no need of this."

So ʻAlī said, "Then I summon you to fight." ʿAmr said: "Why, O son of my brother? By Allah, I do not want to kill you." ʻAll said, "But I, by Allah, want to kill you." ʿAmr then became very angry.

He jumped from his horse, hamstrung it (or he struck it on its face), and advanced toward ʻAlī. The two fought in single combat With each other, and ʻAlī killed ʿAmr. His horsemen went away in a rout and rushed through the trench in flight. Two men were killed along with ʿAmr: Munabbih ibn ʿUthmān ibn ʿUbayd ibn As Sabbāq ibn ʿAbd Ad-Dār.

(he was hit by an arrow and died of it in Mecca) and Nawfal ibn ʿAbdullah ibn Al-Mughīrah Al-Makhzūmī plunged into the trench and became trapped in it. They pelted him with stones.

He said, "People of the Arabs, a slaying better than this!" So ʿAli went down and killed him. The Muslims took his body. They asked the Messenger of God to sell them his body. The Messenger of Allah said:

"We have no need for his body or its price. Do with it as you like."

So he left them to do as they pleased with it.

According to ʿĀʾishah, the mother of the Faithful (may Allah be pleased with her): That was before the' curtain was imposed on us. Saʿd ibn Muʾādh passed by wearing a coat of mail tucked up so that his entire forearm was exposed, with his lance in his hand. He was running about with it and reciting:

Wait a little, and Ḥamal shall be present at the fray:

There is no harm in death when one ʻs time is come. His mother said to him, "Hurry up, son; by Allah, you are late!" Ā›ishah said: I said to her, "Umm Saʿd, I wish Saʿd's coat of mail were ampler than it is. I feared for him where the arrow struck him.

Saʿd ibn Muʿādh was shot with an arrow, at this battle, so his Saʿd ibn Muʿādh was shot with an arrow that day by a man named Ibn Al-ʿAriqah,

who said: "Take that ! I am Ibn Al-ʿAriqah." Saʿd said, "may Allah make your face sweat in hellfire." He had hit his median vein and cut it.

Saʿd said, "O Allah, do not let me die until Thou make my eye see its desire upon the Banu Qurayẓah"-in the Time of Ignorance they had been his confederates and clients.

Muḥammad ibn Isḥāq reported from Yaḥyá ibn ʻAbbād ibn ʿAbdullah ibn Az-Zubayr, from his father ʻAbbād, said: Ṣafiyyah bint ʿAbdul Muṭṭalib was in Fāriʿ, the stronghold of Ḥassān ibn Thābit, and Ḥassān was with us, with women and children.

A man from the Jews passed by us and began to circle the fortress. Banū Qurayẓah had gone to war and had broken their pact with the Messenger of Allah (P.B.U.H). There was no one between us and them to defend us-the Messenger of Allah (P.B.U.H) and the Muslims, being face to face with the enemy, could not leave them to come back to us when anyone came at us. So I said: "O Ḥassān ! This Jew, as you see, is circling the fortress. By Allah, I fear he will point out our exposed places to the Jews who are to our rear while the Messenger of Allah and his companions are too busy to attend to us. So go down to him and kill him." He replied: "May Allah forgive you, daughter of ʿAbd al-Muttalib ! You know I am not the man to do it."

When he said that to me and I saw that nothing could be expected from him, I girded myself, took a club, and, having gone down from the fortress to the man, I struck him with the club until I killed him. When I had finished with him, I returned to the fortress and said: " "O Ḥassān ! Go down to him and strip him"-only his being a man kept me from stripping him. Ḥassān replied, "I have no need for his spoils, daughter of ʿAbd Al-Muṭṭalib."

The Messenger of Allah (P.B.U.H) and his companions continued in the fear and distress that Allah (may He be glorified) has described in the Qur'ān, because their enemies had leagued together against them and had come at them "from above them and below them."'

Then Nuʿaym ibn Masʿūd ibn ʿĀmir ibn Unayf ibn Thaʿlabah ibn Munqidh ibn Hilāl ibn Ḥalāwah ibn Ashjaʿ ibn Rayth ibn Ghaṭafān came to the Messenger of Allah (P.B.U.H) and said, "I have become a Muslim, but my tribesmen do not know of my Islam; so command me whatever you will." The Messenger of Allah (P.B.U.H) said to him: "You are only one man among us. Make them abandon [each other], if you can, so that they leave us; for war is deception." Nuʿaym ibn Masʿūd therefore set out and came to Banu Qurayẓah-he had been their drinking companion in the Time of Ignorance-and said to them, "O Ban Qurayẓah ! You know my affection for you and the special tie between myself and you." "Yes," they said, "You are not a person whom we doubt." He said to them: "Quraysh and Ghaṭafān have come to make war on Muḥammad, and you have backed them against him. The position of Quraysh and Ghaṭafān is not like yours. The land is your land. Your wealth, your children, and your women are in it; you cannot

move from it to another. The wealth, children, women, and land of Quraysh and Ghaṭafān are elsewhere; so they are not in a position like yours. If they see an opportunity and booty, they will take it; if it turns out otherwise, they will return to their lands and leave you exposed to this man in your land, and you will have no strength to deal with him if he is left to deal with you alone. So do not fight on the side of the men of Quraysh and Ghaṭafān, until you take from them hostages from their nobles, to be in your hands as surety for you that they will fight Muhammad with you until you have fought it out with him." They said, "You have given good counsel and advice." Nuʿaym then set out and came to Quraysh. He said to Abū

Sufyān ibn Ḥarb and the men of Quraysh who were with him: "People of Quraysh, you know my affection for you and how I have separated from Muhammad. Word has come to me of something that I consider it my duty to pass on to you as a matter of sincere advice; but keep to yourselves what I say." "We will," they said. "Then know," he said, "that the Jews have regretted what they did regarding relations between them and Muhammad. They have

sent to him, saying: ‘We regret what we have done. Will you be satisfied with us if we take nobles from the tribes of Quraysh

and Ghaṭafān and give them to you, so that you can behead them? Then we will be on your side against any of them that remain.’ He has sent them word saying yes . So if the Jews send to you asking for hostages from your men, do not give them a single one of your men. Then Nuʿaym set out and came to Ghaṭafān. He said : “People of Ghaṭafān, you are my stock and my kin, the dearest of people to me. I think you have no doubts about me.” “Truly spoken,” they said. He said, “Keep to yourselves what I say.” “We will,” they said. Then he spoke to them as he had spoken to Quraysh, warning them as he had warned Quraysh. Thus, on a Sabbath eve in the month of Shawwal of the year, by the favor of God toward His Messenger, Abū Sufyān and the chiefs of Ghaṭafān sent to the Banū Qurayẓah ‘Ikrimah ibn Abī Jahl. with a group of men from Quraysh and Ghaṭafān. They said to the Banū Qurayẓah: “We are not in a place where one can stay. Our camels and horses have perished . Come out to do battle tomorrow morning, so that we can fight it out with Muhammad and finish matters between us and him.” The Banu Qurayẓah sent back word him. Moreover, we will not fight on your side until you give us some of your men as hostages to be in our hands as surety to us until we fight it out with Muhammad; for we fear that if the warfare tests your mettle and the fighting becomes difficult for you, you will hurry back to your lands, leaving us with the man in our land, and then we shall have no strength to deal with Muhammad.”

When the messengers brought back to them what the Banu Qurayẓah had said, Quraysh and Ghaṭafān said, “You know, by

Allah Almighty that what Nuʿaym ibn Masʿūd told you is indeed true.” So they sent to the Banu Qurayẓah, saying: “By Allah, we will not give you a single one of our men. If you want to fight , come out and fight.”

When the messengers reached them with this message, the Banū

Qurayẓah said to each other: “What Nuʿaym ibn Masʿūd told you is indeed true! The men [of Quraysh and Ghaṭafān only want to fight. If they find an opportunity, they will take it; if not, they will hurry back to their lands

and leave you exposed to this man in your lands." So they sent to Quraysh and Ghaṭafān , saying, "By Allah, we will not fight on your side until you give us hostages." Quraysh and Ghaṭafān refused. Allah (may He be glorified) caused them to abandon each other. Then Allah Almighty sent against them in the bitter cold winter nights a wind that began overturning their cooking pots and blowing away their tents . When word of their disagreement and how Allah had disrupted their unity reached the Messenger of Allah (P.B.U.H).

﴿And when your eyes grew wild ⌜in horror⌝﴾, and when the eyes grew wild and the hearts reached to the throats out of intense fear and terror.

﴿And you entertained ⌜conflicting⌝ thoughts about Allah﴾, as for the hypocrites, they thought that Muḥammad and his companions will be defeated and will be rooted out. As for the believers, they were certain that what Allah had promised is true, and that His religion will be victorious over the all religions even if the polytheists hated this.

The reciters differed over the words: (Aẓ-Ẓununā, Al-Rasūlā and As-Sabīlā):

The people of Medina, the Levant, Ayyūb, and ʿĀṣim according to the narration of Bakr, Abū ʿAmr , according to the narration ʿAyyāsh, and Al-Kisāʾī according to the narration of Qutaybah. As far as they are concerned, it is confirmed in all the versions of Uthmān and the other versions of the towns. However, Abū ʿAmr recited it in all narrations, Ḥamzah, and Yaʿqūb recited it without alif in all cases, referring to origin. Others recited it with Alif for stopping, not continuation. They argued that the Arabs used to do that in rhymes and hemistiches. They used to confirm Alif in case of stopping and did not do this in wordiness of the verses. Thus, it was good to confirm Alif in these letters as they came at the beginning of the verses, so it looks like the rhymes.

Qurʿān 33: 11: Allah Almighty said: ﴿Then and there the believers were put to the test, and were violently shaken﴾

﴿Then and there the believers were put to the test﴾, meaning: they have been put to trail so that the believers will be parted from the hypocrites, ﴿And were violently shaken﴾.

They were violently shaken. ʿĀṣim Al-Jaḥdarī recited it (Zalzālā), with Fatḥah of Zāī as infinitive.

And ⌜remember⌝ when the hypocrites and those with sickness in their hearts said, ﴿Allah and His Messenger have promised us nothing but delusion!﴾

﴿And remember when the hypocrites﴾, referring to Muʿtab ibn Qushayr and his companions,

﴿And those with sickness in their hearts﴾, i.e. doubt weakness in belief, ﴿Allah and His Messenger have promised us nothing but delusion!﴾.

Qurʿān 33: 13: ﴿And remember when a group of them said﴾, hypocrites are Aws ibn Qarẓī and his fellows.

Muqātil said: They belong to Banū Sālim.

﴿There is no point in you staying ⌜here﴾, refers to the Medina dwellers.

According to Abū ʿUbaydah: Yathrib and the town of the Messenger of Allah lie in part of it.

﴿So retreat﴾, to your homes, they ordered them to flee from the soldiers of the Messenger of Allah (P.B.U.H).

Ibn ʿAbbās said: The Jews said to Abdullah ibn Ubay and his fellow hypocrites: The Jews told them you killed yourselves by the soldiers of Abū Sufyān and his companions? So get back to Medina.

﴿A group of them asked the Prophet's permission﴾, meaning: to return to their homes in Medina, they were Banū Ḥarithah ibn Al-Ḥārith.

﴿Saying: ﴿Our home is vulnerable﴾, 'we fear for our homes, that they may be robbed.

Ibn ʿAbbās and Abū Rajāʾ Al-ʻAṭāridī recited it (ʻAwrah), meaning: short walls had flaws and crevices. The horseman becomes A'war when the effects of beating appear on him, and someone's home might become exposed if it was unprotected.

The poet composed:

Whenever you meet them, you never meet a flaw in the house

Neither the guest nor the neighbor are grieved.

Allah Almighty said next: ﴿While ˹in fact˺ they were not vulnerable. They only wished to flee﴾,

Qurʿān 33: 14: ﴿Had their city been sacked from all sides and they had been asked to abandon faith, they would have done so with little hesitation﴾

The People of Ḥijāz recited it with Qaṣr (shortening) of Alif, namely, they would fall in it and retreat from Islam and become disbelievers.

The others recited it with Madd (lengthening), meaning they would give it even if it was something small.

The majority of Tafsr scholars said:

"If the enemy had entered upon them from every side of the Medina and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear; this is the view held by the majority of commentators."

Qurʿān 33: 15: ﴿They had already pledged to Allah earlier﴾, meaning, before the battle of the Trench,

﴿The never to turn their backs in retreat﴾, meaning, they indeed had already made a covenant with Allah not to turn their backs. Yazīd ibn Rūmān said: They are Banū Ḥarithah, they are about to retreat on the day of Uḥud, together with Banū Salamah.

When the revelation was revealed to them, they pledged to them never they repeat what they had done before, thus, Allah mentioned what they pledged of themselves.

According to Qatādah: This verse was revealed about some people who were absent from the battle of Badr and saw what Allah bestowed upon the people of Badr of virtue and his rank; where they said: If Allah causes us to attend another battle, we will fight, so Allah caused this battle to take place from Medina.

Muqātil and Al-Kalbī said they were seventy men who pledged the Messenger of Allah (P.B.U.H) at the night of Al-'Aqabah. They said: Stipulate to yourself and to your Lord whatever you want so the Prophet (P.B.U.H) replied:

"I stipulate for my Lord to worship Him and ascribe no partners to Him, and I stipulate for myself to defend me of what you defend of yourselves, your wives, your children and your prophets."

They said: What if we did this, O Messenger of Allah ! He said:

"You will be victorious in this world and will be admitted to Paradise in the Hereafter."

They said: "We will do that." That is what Allah referred to in His statement: ﴿And a pledge to Allah must be answered for﴾.

Qurʿān 33: 16: ﴿Say, ˹O Prophet,˺ ﴿Fleeing will not benefit you if you ˹try to˺ escape a natural or violent death﴾, what was decreed upon you."

﴿If it is not your time, ˺ you will only be allowed enjoyment for a little while﴾. Until you reach your appointed term, and life is short.

Qurʿān 33: 17: Ask ˹them, O Prophet˺, ﴿Who can put you out of Allah's reach if He intends to harm you﴾, referring to defeat, ﴿or show you mercy?﴾, referring to victory. ﴿They can never find any protector or helper besides Allah﴾.

Qurʿān 33: 18: ﴿Allah knows well those among you who discourage others from fighting﴾, it means those who discourage people from helping the Messenger of Allah (P.B.U.H).

﴿Saying secretly to their brothers, ﴿Stay with us,﴾﴾ come to us and leave Muḥammad and do not witness war with him, as we fear ruin for you.

﴿And who themselves hardly take part in fighting﴾.

It means, they come not to the battle except a little.

Qatādah said: this verse was revealed about some of the hypocrites who said to their fellows: Muḥammad and his companions are very few, even if they are many, Abū Sufyān and his companions would have devoured them, leave this man, and he will be doomed.

Muqātil said: this verse was revealed about the hypocrites, where the Jews sent to the hypocrites, saying: What caused you to kill yourselves by Abū Sufyān and those who are with him?" If they have power over you, they will exterminate you, and if we are careful about you, our brothers and our neighbors, hasten to us. Abdullah ibn ʻUbay and his fellows discouraged the believers to discourage them and frighten Abū Sufyān and those with him. When they have the upper hand, they will leave nothing from you, so what will you expect from Muḥammad? By Allah, he cannot grant any good to us except to destroy us.

Let's turn to our brothers and companions, the Jews. The believer became more steadfast and firm in his belief.

Ibn Zayd said: This verse concerns the day of Confederates; a man set out from the Messenger of Allah (P.B.U.H) and found him eating the grill, bread and wine. At this, he replied to him: You are here having grilled meat, bread and wine while the Messenger of Allah is amidst the spears and swords?! His brother said to him: "Join us, I swear he will not be saved from it." His brother replied: "You lied." He was his blood brother. By Allah, I will inform the Prophet (P.B.U.H) about you. No sooner had he informed the Messenger of Allah to inform him than Gabriel brought it down.

Qurʿān 33: 19: ﴿They are totally unwilling to assist you﴾

Their stinginess makes it impossible for them to assist you in the cause of Allah and by distributing the booty. As a circumstantial phrase and stopping, [Ashiatan] is in the accusative form.

Meaning, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

﴿They come not to the battle except a little﴾, Allah described them of cowardice and fear.

﴿When danger comes, you see them staring at you with their eyes rolling like someone in the throes of death﴾.

Meaning, because of the intensity of their fear and terror, this is how afraid these cowards are of fighting.

﴿But once the danger is over, they slash you with razor-sharp tongues﴾,

As soon as security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. The eloquent orator who has a sharp tongue is called, Muṣliq, Muṣliq, Ṣalāq and Ṣalāq.

According to Qatādah: They extend their hands when booty distribution occurs, saying: Give us our share as we attend to you, and you are not more entitled to the battle. And at the time there was no distribution of booty, they were the stingiest and the most dishonest people; and on the battlefield, they were the most cowardly and the least courageous.

{Ravenous for ˹worldly˺ gains}, referring to the booty.

﴿Ravenous for ˹worldly˺ gains﴾, referring to the booty.

﴿Such people have not ˹truly˺ believed, so Allah has rendered their deeds void. And that is easy for Allah﴾

Qurʿān 33: 20: ﴿They still think﴾, it refers to the hypocrites, ﴿the enemy alliance﴾, that is, Quraysh, Ghaṭafān and the Jews who gathered together to fight the Messenger of Allah (P.B.U.H). Al-Aḥzāb refers to the confederates.

﴿Has not yet withdrawn﴾, they did to leave, yet they left out of fear and cowardice.

﴿And if the allies were to come again﴾, meaning: if they were to come back again, ﴿they wish to be way in the desert among the nomadic Arabs﴾

﴿Yasʾalaūn﴾, the majority of reciters read with Takhfīf (Lightening).

According to ʿĀṣim Al-Jaḥdarī and Yaʿqūb as to the nation of Ruways and Zayd, recited it with Tashdīd (duplication) and Mad (lengthening), meaning:

They inquire about, namely, they keep asking one another.

﴿about your news﴾, asking about news of you and what happened to you with your enemy.

﴿And if they were in your midst﴾, that is, the hypocrites.

﴿they would hardly take part in the fight﴾, for showing off, as if this little was done for the sake of Allah, it would be so much.

Qurʿān 33: 21: ﴿Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often﴾

Uswah Ḥasanah means a good example.

ʿĀṣim recited it here and in the place of Surat Al-Mumtaḥanah {Uswah} with Ḍammah of Alif, while others recited it with Kasrah.

They are two tongues, such as

ʿUdwah and ʿIdwah, and Rushwah and Rishwah, Kuswah and Kiswah.

On his part, Yaḥyá ibn Wathāb recited it here in Kasrah and in Surat Al-Mumtaḥanah with Ḍammah.

Abū ʿUbayd said: We do not know what Yaḥyá based his view on.

The commentators said: You have an example of example in the Messenger of Allah, namely, support and help him, and do not leave him behind, and do not prefer your own life above his, and what he wants to do. Where his upper front teeth were broken and his face was injured and his uncle Ḥamzah was martyred, and he was hurt by all types of injuries, yet he

Prefers you over himself, so do as he did and take him as an example.

﴿For whoever has hope in Allah and the Last Day, and remembers Allah often﴾, in times of adversity and prosperity.

Afterward, Allah Almighty mentioned the believers and what they believed in Allah's promise (may He be glorified):

Qurʿān 33: 22: ﴿When the believers saw the enemy alliance, they said﴾, out of submission and belief in Allah's promise.

﴿This is what Allah and His Messenger had promised us﴾, Allah Almighty promised them in His saying:

﴿Do you think you will be admitted into Paradise without being tested like those before you...up to His statement:

﴿Indeed, Allah's help is ˹always˺ near﴾ [Qurʾān: 2: 214]

﴿And this only increased them in faith and submission﴾.

Qurʿān 33: 23: ﴿Among the believers are men who have proven true to what they pledged to Allah﴾, so they fulfilled their pledge,

﴿And some of them have fulfilled their pledge with their lives﴾

As a result, some of them fulfilled their pledge with their lives, meaning they kept their pledge and preserved their covenant until they died as martyrs. The term An-Naḥb refers to vowing, and may be used to refer to death, as Dhū al-Rummah said:

On the eve of when the Banū Ḥārith fled after

Hawbar died on the battlefield.

Muqātil said: Qaḍā Naḥbahu means came to their appointed term.

It was said that they died while fulfilling their pledge. It was concerned with Ḥamzah and his companions.

It is said: Qaḍā Naḥbahu means spare no effort to fulfill his covenant.

A phrase derived from the Arab saying: Naba someone who keeps walking without stopping day and night.

Jarīr composed:

We fought kings at Ṭafḥah and our horses were at stake

on the eve of Basṭām

﴿Others are waiting ˹their turn﴾, meaning dying as martyrs,

﴿They have never changed ˹their commitment˺ in the least﴾, and they changed neither their pledge nor their vows.

[2255] ʿAbdullah ibn Ḥāmid informed us, saying: Makkī ibn ʿAbdān informed us: ʿAbdullah ibn Hāshim informed us: Bahr ibn ʻAsad informed us: Sulaymān ibn Al-Mughīrah informed us, on the authority of Thābit, on the authority of ʻAnas.

[2256] He narrated to me, ʻAḥmad ibn ʿAbdullah Al-Muzanī informed me: Muḥammad ibn ʿAbdullah ibn Sulaymān informed us, saying: Muḥammad

ibn Al-Mu'allā informed us: ʿAbdullah ibn Bakr As-Sahmī informed us, on the authority of Ḥumayd, that ʻAnas said:

"My paternal uncle was absent from the fighting of Badr, so he said: 'I was absent from the first fight the Messenger of Allah (P.B.U.H) fought with idolaters, so if Allah grants me to participate in a fight with the idolaters, then Allah will see what I will do!' So on the Day of Uḥud, when the Muslims were driven back. He said: 'O Allah! Indeed I am innocent before you of what these people - meaning the idolaters - have done, and I beg of You to excuse these people for what they have done - meaning the Companions. Then he went forward and met up with Saʿd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed:

﴿Of them some have fulfilled their vow, and some of them are still waiting, but they have never changed in the least﴾ (Qurʾān:33:23). He said: We used to say that this verse was revealed about him and his companions. (1)

(One of the narrators) Yazīd said: "Meaning this verse."

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(1) **[2255, 2256] The assessment of the reliability of the chain of transmitters:**

- The first chain of transmission, and the second: It contains the compiler's sheikh no Jarḥ or Taʿdīl was raised about him. In addition, he has follow-ups.

The authentication of Ḥadīth:

- Narrated by someone not mentioned: Al-Bukharī, The Book of Jihād and Walking, Chapter: Allah Almighty Says: {Among the believers are men} [Qurʾān: 33: 23] (2805) On the authority of Anas ibn Mālik: This verse was revealed about Anas ibn an-Naḍr, and Al-Bukharī alone narrated it from this aspect, and he has evidence from other paths, and he narrated it In Al-Maghāzī (battles), Chapter on the Battle of Uḥud (4048), he did not mention the revelation of the verse. Besides, Muslim narrated it in the chapter of E in Chapter on Evidence of Paradise for the Martyr (1903), and it was narrated by an-Nasāʿī (422) in the interpretation with a Ḥasan chain of transmission, and at-Tirmidhī included it in the interpretation of the chapter and from Surat Al-Aḥzāb (3200, 3201), and he said: This Ḥadīth is Ḥasan Ṣaḥīh.
- It was narrated by al-Tabari in ((Jāmiʿ al-Bayān)) 21/146 from the Ḥadīth of Ḥammād ibn Salamah, in a similar manner, and Aḥmad in ((Al-Musnad)) 3/194 (13015), 3/253 (13658).

[2257] ʿAbdullah ibn Ḥāmid informed us, saying: Aḥmad ibn Muḥammad ibn Shādhān informed us: Jighawayh ibn Muḥammad At-Tirmidhī informed us: Ṣāliḥ ibn Muḥammad informed us: Sulaymān ibn Ḥarb informed us, on the authority of Ḥazm, on the authority of ʿUrwah, that ʿĀʾishah (may Allah be pleased with her), commented on the verse:

﴿Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge ⌜with their lives⌝, others are waiting ⌜their turn﴾,

She said: Ṭalḥah ibn ʿUbaydullah was from among them; he was steadfast with the Messenger of Allah (P.B.U.H) on the day of Uḥud until his hand was injured. Whereupon, the Messenger of Allah (P.B.U.H) said:

"Ṭalḥah is admitted to Paradise." (1)

[2258] He reported with his chain of transmission on the authority of Ṣāliḥ, he said: Muslim ibn Khālid informed us, on the authority of ʿAbdullah ibn Ubay ibn Najīḥ: On the day of Uḥud, Ṭalḥah ibn ʿUbaydullah hugged the Prophet (P.B.U.H) in the mountain that the Messenger of Allah was surprised of him. There was a heedless arrow aimed at the Prophet (P.B.U.H), so Allah confronted it with his pinkie, then he said: "That is enough for me.". Hence, the Messenger (P.B.U.H.) said:

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(1) **[2257] The assessment of the reliability of the chain of transmitters:**

- It includes Ibn Shāzān and Jighawayh, I did not find them, and Sāliḥ ibn Muḥammad is weak.

The authentication of Ḥadīth:

- I could not find it anywhere except at the compiler.
- Al-Albānī, may Allah have mercy on him, said: In the Ḥadīth, there is a reference to the saying of Allah, may He be glorified and exalted: {among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge ⌜with their lives⌝, others are waiting ⌜their turn⌝. They have never changed ⌜their commitment⌝ in the least} [Qurʾān: 33: 23], This verse bears a great reward for Ṭalḥah ibn ʿUbaydullah, may Allah be pleased with him, as he (P.B.U.H) informed in Some Ḥadīths that he is one of those who have passed away, although he is still waiting for the fulfillment of his covenant with Allah, ((Silsilat al-Ahādīth aṣ-Ṣaḥīh)) by Al-Albānī 1/249 (126).

"If you said: 'In the name of Allah' from the beginning, the angels would have taken you up to admit you into Paradise." (1)

Muʿāwiyah reported from ʻIsḥāq, on the authority of ʿĀʾishah, the mother of the Faithful (may Allah be pleased with her: "I was at home and the Messenger of Allah (P.B.U.H) and his companions were in the courtyard, and between me and then the cover, where Ṭalḥah came at this, and the Messenger of Allah (P.B.U.H) said:

"Whoever would like to see a man who has fulfilled their pledge ʿwith their lives walking on the face of the earth, let him look at Ṭalḥah ibn ʿUbaydullah." (2)

[2259] Abū ʿUbaydullah Al-Ḥusayn ibn Muḥammad ibn Fanjawayh Ad-Dīnawarī(may Allah have mercy on him) informed me that Abū Muḥammad ʿUbaydullah ibn Muḥammad ibn Sulaymān ibn Babawayh ibn Fahrawayh informed us: Abū ʿAbdullah ibn Al-Ḥassān ibn ʿAbdul Jabbār Aṣ-Ṣūfī informed us: Muḥammad ibn ʿUbādah Al-Waṣitī informed us: Makkī ibn ʻIbrāhīm informed us, on the authority of Aṣ-Ṣalt ibn Dinār, on the authority of ibn Rayyān, on the authority of Abī Naḍrah, that Jābir said: I heard the Messenger of Allah (P.B.U.H):

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(1) **[2258] The assessment of the reliability of the chain of transmitters:**
- It contains Ibn Shādhān and Jighawayh, I did not find both of them, and Ṣālih ibn Muḥammad is weak.

The authentication of Ḥadīth:
- I did not find it, and al-Haythamī mentioned it in ((Majmaʿ az-Zawāʿid)) 9/148 with the wording: ((If you had said: In the name of Allah, the angels would have flown by you while the people were looking at you)).
- And he said: It was narrated by aṭ-Ṭabarānī, and it includes Sulaymān ibn Ayyūb aṭ-Talḥī, and he has been authenticated, however, some classified him as weak. Additionally, there are some whom I could not know.

(2) The assessment of the reliability of the chain of transmitters:
- Its chain includes Ghasnādah who is weak, Muʿāwiyah is Ṣadūq Yahim, and the Ḥadīth was narrated through Mutaṣil (connected) chain of transmission.

The authentication of Ḥadīth:
- It was narrated by Abū Yaʿlá in ((Al-Musnad)) 8/301, and Abū Nuʿaym in ((Al-Ḥilyah)) 1/88, via Ṣāliḥ ibn Mūsá aṭ-Talḥī, on the authority of Muʿāwiyah.
- Al-Haythamī said: Narrated by Abū Yaʿlá, and aṭ-Ṭabarānī in Al-Awṣaṭ, and in it is Ṣāliḥ ibn Mūsá, and he is rejected ((Majmaʿ az-Zawāʿid))

"Whoever wants to see a martyr walking on the face of the earth, let him look at Ṭalḥah ibn ʿUbaydullah. (1)

Qurʾān 33: 24: ﴿It all happened˹ so Allah may reward the faithful for their faithfulness, and punish the hypocrites if He wills or turn to them ˹in mercy˺. Surely Allah is All-Forgiving, Most Merciful﴾ (2)

Qurʾān 33: 25:﴿And Allah drove back the disbelievers﴾, of Quraysh and Ghaṭafān, ﴿in their rage, totally empty-handed﴾, they gained no advantage.

﴿And Allah spared the believers from fighting﴾, with the help of the angels and the winds.

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(1) **[2259]: The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; including the compiler's sheikh and Aṣ-Ṣalt ibn Dinār is Matrūk in Ḥadīth.
- Authentication of Ḥadīth:
- Narrated by at-Tirmidhī in the Book of Virtues, Chapter on the Virtues of Ṭalḥah ibn ʿUbaydullah (3739). And he said: This Ḥadīth is Gharīb; we do not know it except from the Ḥadīth of aṣ-Ṣalt. Furthermore, some scholar criticized aṣ-Ṣalt ibn Dinār concerning his memorization. It was narrated by Ibn Mājah in the introduction to the chapter on Faḍl Ṭalḥah ibn ʿUbaydullah (125).
- Al-Haythamī said in ((Majmaʿ az-Zawāʿid)) on the authority of Ṭalḥah with the wording: Whenever the Prophet (P.B.U.H), saw me, he said: ((Whoever wants to look at a martyr walking on the face of the earth, let him look at Ṭalḥah ibn ʿUbaydullah)).
- And he said: It was narrated by al-Ṭabarānī, and it includes Sulaymān ibn Ayyūb aṭ-Ṭalḥī, and he was graded Ṣaḥīḥ. However, some classified him as weak and it includes whom I could not find. ((Majmaʿ az-Zawāʿid)) by Al-Haythamī 9/148.
- Furthermore, Al-Albani graded it Ṣāḥīḥ in ((As-Silsilah Al-Sahihah)) 1/248 (126).

(2) ([1])If someone said: What is the basis for the condition in his saying: (And punish the hypocrites if He wills) [Qurʾān: 33: 24] by stating: (if He wills) and the hypocrite is an infidel?!, and is it permissible that He does not want to torture the hypocrite, so it is said and He will punish him if he wishes?, then the answer is what was mentioned by a group of scholars, including what Ibn Kathīr stated: They are under His will in this world. If He wills, He will continue with them for what they have done until they meet Him, then He will punish them for it, and if He desires, He will repent of them by guiding them to disengage from hypocrisy towards faith and righteous deeds after immorality and disobedience. And when His Mercy and His Forgiveness prevailed over my wrath, so He Almighty said:
- {Surely Allah is All-Forgiving, Most Merciful} [Qurʾān: 33: 24]m ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/138.

﴿And Allah is Allah-Powerful, Almighty﴾.

Qurʿān 33: 26: ﴿And He brought down those from the People of the Book who supported the enemy alliance from their own strongholds, and cast horror into their hearts. You ⌜believers⌝ killed some, and took others captive﴾

﴿And He brought down those from the People of the Book who supported the enemy alliance from their strongholds﴾, meaning: those who supported the alliances from Quraysh, Ghaṭafān against the Messenger of Allah (P.B.U.H) and the believers, referring to the Banū Qurayẓah.

In the morning, after the Confederates went back to their towns, the Prophet (P.B.U.H) and the Trench and went back to Medina, and laid down the arms.

At noon, Gabriel, wearing a cloth-of-gold turban came to the Messenger of Allah (P.B.U.H) on a mule with brocade covered saddle. He said, "Have you laid down your arms, Messenger of Allah (P.B.U.H)?" "Yes," he replied. Gabriel said: "The angels have not laid down their arms! I have just returned from pursuing the enemy. Allah commands you, Muhammad, to march to the Band Qurayẓah. I, too, will betake myself to the Band Qurayẓah.

The Messenger of Allah commanded a crier to announce to the people that whoever would heed and obey should not pray the afternoon prayer until they were in the territory of I the Banū Qurayẓah.

The Messenger of Allah (P.B.U.H) sent ʿAli ibn Abī Ṭālib (may Allah be pleased with him) ahead with his banner to the Banu Qurayẓah, and the people hastened to it.

ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) marched and, having approached the fortresses, heard foul words from them about the Messenger of Allah (P.B.U.H). He went and met the Messenger of Allah on the way and said, "Messenger of Allah, it would be better for you not to go near these most wicked men." "Why?" he asked,

"I think you have heard them insult me." He replied, "Yes, Messenger of Allah." He said, **"If they had seen me, they would not have said anything of the sort."**

When the Messenger of Allah had approached their fortresses, he said: **"You brothers of apes! Has Allah shamed you and sent down his retribution on you?"** They said, "Abū ʿAl-Qāsim, you have never been one to act impetuously." Before reaching the Banu Qurayẓah, the Messenger of Allah (P.B.U.H) passed his companions at Al-Ṣawrān.

"Has anyone passed you?" he asked. "Yes, Messenger of Allah," they replied. "Diḥiyah ibn Khalīfah Al-Kalbī passed us on a white mule with brocade covered saddle." The Messenger of Allah (P.B.U.H) said,

"That was Gabriel, sent to the Banū Qurayẓah to shake their fortresses and cast terror into their hearts."

When the Messenger of God came to the Banu Qurayẓah, he halted at one of their wells in a part of their territory called Bi'r Annā and the men joined up with him. Some men came to him after the last evening prayer.

They had not prayed the afternoon prayer because of what the Messenger of Allah (P.B.U.H) had said:

"No one should pray the afternoon prayer until in the territory of the Banū Qurayẓah,"

They refused to pray because the Prophet had said

"Until they reach the Banu Qurayẓah", so they prayed the afternoon prayer there after the last evening prayer.

Allah did not find fault with them in His Book, nor did the Messenger of Allah (P.B.U.H) reprimand them for it.

The Messenger of Allah (P.B.U.H) besieged them twenty-five nights, until the siege exhausted them and Allah cast terror into their hearts. Ḥuyayy ibn Akhṭab had entered among Banū Qurayẓah in their fortress when Quraysh and Ghaṭafān had gone back leaving them; this he did in fulfillment of his compact with Kaʿb ibn ʿAsad.

When they became certain that the Messenger of Allah (P.B.U.H) would not depart from them until he had fought it out with them, Kaʿb ibn ʿAsad said to

them: "People of the Jews, you see what has befallen you. I shall propose three alternatives to you, take whichever one you will." "What are they?" they asked.

He said: "That we follow this man and believe him; for, by Allah, it has become clear to you that he is indeed a prophet sent from Allah and that it is he whom you used to find mentioned in your book.

Then you will be secure in your lives, your property, your children, and your wives." They said, "We will never depart from the law of the Torah or exchange it for another." "Since you reject this proposal of mine," he said, "come let us kill our children and wives and go out to Muhammad and his companions as men who brandish swords, leaving behind us no impediments to worry us, until God judges between us and Muhammad.

If we die, we shall die having left nothing behind us for which we fear; if we win victory, by my life we shall find women and children." They said: "Kill these poor ones? What would be the good of living after them?" He said: "Since you have rejected these proposals of mine, tonight is the night of the Sabbath. Perhaps Muḥammad and his companions feel themselves safe in it. Go down; perhaps we can take Muḥammad and his companions by surprise."

They said, "Profane our Sabbath and do on it what none of our predecessors has ever done, except those you know about-and they were transformed in a way that you surely know?" He said, "No man among you has ever for a single night shown sound judgment since his mother bore him!" Then they sent to the Messenger of Allah (P.B.U.H), saying, "Send us Abū Lubābah ibn ʿAbd Al-Mundhir, one of the Banū ʿAmr ibn ʻAwf "they were confederates of Al-Aws-"so that we can ask his advice in this affair." The Messenger of Allah (P.B.U.H) sent him to them.

When they saw him, the men rose to meet him, and the women and children rushed to grab hold of him, weeping before him, so that he felt pity for them. They said to him, "Abū Lubābah, do you think we should submit to Muhammad's judgment?" "Yes," he said, but he pointed with his hand to his throat, that it would be slaughter. Abū Lubābah said, "By Allah, as soon as my feet moved, I knew that I had betrayed Allah and His Messenger."

Abū Lubābah rushed away at a loss. Before coming to the Messenger of Allah (P.B.U.H), he tied himself to one of the pillars in the mosque, saying, "I will not leave this spot until Allah forgives me for what I have done." He promised Allah that he would never set foot on the territory of Banū Qurayẓah. "Never," he said, "shall Allah see me in a land where I betrayed Allah and His Messenger."

When news of him reached the Messenger of Allah (P.B.U.H)-Abū Lubābah was slow in coming to him, and the Messenger of Allah (P.B.U.H) deemed him late-he said, "Had he come to me, I would have sought forgiveness for him; but, since he has done what he did, I cannot release him from his place, until Allah forgives him."

The forgiving of Abū Lubābah was revealed to the Messenger of Allah (P.B.U.H) while he was in the apartment of Umm Salamah. Umm Salamah said, "I heard the Messenger of Allah (P.B.U.H) laughing at daybreak; so I said, 'Why are you laughing, Messenger of Allah?-may Allah make you laugh heartily'

He replied, **"Abū Lubābah has been forgiven."** I said, 'Shall I not announce the good news to him?' 'Yes,' he said, 'if you will.' So Umm Salamah stood at the door of her chamber (it was before the curtain was imposed on them) and said: "Abū Lubābah, rejoice! Allah has forgiven you." The people swarmed toward him to release him, but he said: "No, by Allah! Not until the Messenger of Allah (P.B.U.H) is the one who releases me with his own hand!" And so, when he went out for the morning prayer, he released him.

Thaʿlabah ibn Saʿyah, Usayd Saʿyah, and Asad ibn ʿUbayd-a group of men from Banū 'Asad, not from Banū Qurayẓah or An-Naḍīr (their genealogy was superior to that), but cousins of the men in question-became Muslims the night that Qurayẓah submitted to the judgment of the Messenger of Allah (P.B.U.H).

During that night, ʿAmr ibn Suʿdī Al-Quraẓī went out and passed by the guards of the Messenger of Allah (P.B.U.H)- Muhammad ibn Maslamah Al-Angārī was in charge of them that night. When the latter saw ʿAmr, he said, "Who is it?" "`Amr ibn Suʿdī," he replied. ʿAmr had refused to go along with Banū Qurayẓah in their treachery toward the Messenger of Allah (P.B.U.H). "Never," he

had said, "will I act treacherously toward Muḥammad." Having recognized him, Muḥammad ibn Maslamah said, "O Allah, do not deprive me of forgiveness for the lapses of the noble"-and he let him pass. ʿAmr went his way and spent that night in the mosque of the Messenger of Allah (P.B.U.H) in Medina.

Then he went away, and no one knows to this day into which of Allah's lands he went. His story was mentioned to the Messenger of Allah (P.B.U.H), who said, **"He was a man whom Allah rescued for his loyalty."**

Some men allege that he was bound with an old frayed rope along with the Band Qurayẓah who were bound when they submitted to the judgment of the Messenger of Allah (P.B.U.H). In the morning his rope was cast aside, and no one knew where he had gone. Then the Messenger of Allah (P.B.U.H) said this saying about him. But Allah knows best [what really happened].

In the morning, they submitted to the judgment of the Messenger of Allah (P.B.U.H), then the ʻAwas jumped up and said: "O Messenger of Allah, they are our clients (Mawālī), not clients of the Khazraj. You know what you did the other day with the clients of Al-Khazraj."

Before besieging Banū Qurayẓah, the Messenger of Allah had besieged Banū Qaynuqāʿ, who were confederates to Al-Khazraj. They had submitted to his judgment. ʿAbdullah ibn Ubayy ibn Salūl had asked him for them, and he had given them to him. Therefore, when the Awas spoke to him, the Messenger of Allah (P.B.U.H) said:

"O people of 'Al-'Aws! Will you not be satisfied if one of your own men passes judgment on them" "Yes," they replied: He (P.B.U.H) said: **"It shall be entrusted to Saʿd ibn Muʿādh."**

The Messenger of Allah (P.B.U.H) had placed Saʿd ibn Mu'ādh in the tent of a Muslim woman named Rufaydah in his mosque. She used to nurse the wounded and earn merit for herself by serving Muslims who were impoverished.

When Saʿd was struck by the arrow in the ditch, the Messenger of Allah (P.B.U.H) said to his tribesmen, "Put him in Rufaydah's tent, so that I can visit him from nearby." When the Messenger of Allah (P.B.U.H) appointed him judge

over the Banū Qurayẓah, his ʿtribesmen came to him and lifted him onto a donkey on which they had put a leather cushion, for he was a stout man.

They brought him to the Messenger of Allah (P.B.U.H), saying, "Abū ʿAmr, treat your clients well; for the Messenger of Allah has put you in charge of the matter only that you may treat them well."

After they had plied him with many such requests, he said "The time has come for Saʿd for the sake of Allah not to be influenced by anyone's reproach." Then one of his tribesmen who was with him went back to the dwelling place of the Banū ʿAbd Al-Ashhal and announced to them the death of the men of Banu Qurayẓah before Saʿd ibn Muʿādh reached them because of the words he had heard from him.

When Saʿd came to the Messenger of Allah (P.B.U.H), the Messenger of Allah (P.B.U.H), **"Arise and go to your master and help him dismount."**

So they arose and went to him and said, "Abū ʿAmr, the Messenger of Allah has entrusted you with your clients (Mawālī), so that you may pass judgment on them." Saʿd said, "Allah's oath and covenant be upon you in this matter, that the judgment on them shall be what I judge!" "Yes," they replied. He said, "And upon the one who is here"-[this he said) in the direction of the Messenger of Allah (P.B.U.H), while turning away from the Messenger of Allah (P.B.U.H) out of respect for him. The Messenger of Allah (P.B.U.H) said, "Yes." Saʿd said, "I pass judgment on them that the men shall be killed, the property divided, and the children and women made captives."

The Messenger of Allah said to Saʿd:

"You have passed judgment on them

with the judgment of Allah (P.B.U.H) from above seven heavens."

Then they were made to come down, and the Messenger of Allah (P.B.U.H) imprisoned them in the dwelling of al- Ḥarith's daughter, a woman of Banū Al-Najjār. The Messenger of Allah (P.B.U.H) went out into the marketplace of Medina it is -still its marketplace today- and had trenches dug in it; then he sent

for them and had them beheaded in those trenches. They were brought out to him in groups. Among them were the enemy of Allah, Ḥuyayy ibn Akhṭab, and Kaʿb ibn Asad. the head of the tribe. They numbered six hundred or seven hundred-the largest estimate says they were between eight hundred and nine hundred. As they were being taken in groups to the Messenger of Allah (P.B.U.H), they said to Kaʿb ibn Asad, "Kaʿb, what do you think will be done to us? "Kaʿb said: "On each. occasion you do not understand!! Do you not see that the summoner does not discharge anyone and that those of you who are taken away do not come

back? By Allah, it is death!" The affair continued until the Messenger of Allah had finished with them.

Ḥuyayy ibn Akhṭab, the enemy of Allah, was brought. He was wearing a rose-colored suit of clothes that he had torn all over with fingertip-sized holes so that it would not be taken as booty from him, and his hands were bound to his neck with a rope. When he looked at the Messenger of God, he said, "By Allah, I do not blame myself for being hostile to you, but whomever Allah forsakes is forsaken."

Then he turned to the people and said: "People, there is no injury in God 's command. It is the book of Allah, His decree, and a battlefield of great slaughter ordained against the Children of Israel." Then he sat down and was beheaded.

Jabal ibn Jawwāl Ath-Tha'labī said:

By your life, Ibn Akhṭab did not censure himself [for his action])

but whomever God forsakes is forsaken.

He fought until he made his soul attain its vindication,

and he strove to the utmost seeking glory.

ʿUrwah Az-Zubayr reported ʿĀʾishah (may Allah be pleased with her) as saying: Only one of their women was killed. By Allah, she was by me, talking with me and laughing unrestrainedly while the Messenger of Allah was killing their men in the marketplace, when suddenly a mysterious voice called out her name, saying, "Where is so and so?" She said, "Here I am, by Allah." I asked,

"Alas, what is wrong?" She said, "I shall be killed." "Why?" I asked. She said, "A misdeed that I committed." She was taken away and beheaded.

ʿĀʾishah used to say: I shall never forget my wonder at her cheerfulness and laughter, even when she knew she would be killed.

According to Al-Wāqidī: the Name of this woman was Nabātah, the wife of Al-Ḥakam Al-Quraẓī, she had killed Khallād ibn Suwayd, by throwing a stone upon him, so the Messenger of Allah called upon her and she was beheaded in retribution for Khallād ibn Suwayd.

Al-Wāqidī continued to say: ʿAlī and Az-Zubayr would chop the necks of Banū Qurayẓah, while the Messenger of Allah (P.B.U.H) was sitting right there.

Muḥammad ibn Isḥāq reported Az-Zuhrī as saying:

Az-Zubayr ibn Bāṭāʾ Al-Quraẓī, whose familiar name was Abū ʿAbdul Raḥman, passed by Thābit ibn Qays ibn Shammās in the time of ignorance, he seized him on the day of Buʿāth and cut off his forelock, then he released him.

Thābit came to Az-Zubayr, now an old man, and said: "Abū ʿAbd al-Raḥman, do you recognize me?" Az-Zubayr replied, "Can someone like me fail to recognize someone like you?" Thābit replied, "I want to repay you for your favor to me." Az-Zubayr said, "Truly the noble man repays the noble!" Thābit then went to the Messenger of Allah (P.B.U.H) and said: "Messenger of Allah, Az-Zubayr did me a favor and I owe him a debt of gratitude. I wish to repay him for it. Grant me his life." The Messenger of Allah (P.B.U.H) said, "It is yours." So Thābit came to him and said: "The Messenger of

Allah (P.B.U.H) has granted me your life. It is yours." He replied, "An old man with no family and no children-what will he do with life?" So Thābit went to the Messenger of Allah (P.B.U.H) and said, "Messenger of

Allah, his family and children?" "They are yours," he said. So Thābit went to him and said: "The Messenger of Allah (P.B.U.H) has given me your wife and your children. They are yours." He replied, "A household in the Ḥijāz with no wealth-how can they survive?" So Thābit went to the Messenger of Allah

(P.B.U.H) and said, "His wealth?" "It is yours," he said. So Thābit went to him and said: "The Messenger of Allah (P.B.U.H) has given me your wealth. It is yours." He replied, "O Thābit, how fares it with the one whose face was like a Chinese mirror in which the virgins of the tribe viewed

Themselves-Kaʿb ibn Asad?" Thābit said, "He has been killed." "And how fares it," he said, "with the chief of the settled folk and the nomads, Ḥuyayy ibn Akhṭab?" Thābit said, "He has been killed." "And how fares it," he said, "with our vanguard when we attacked and our defense when we wheeled round, ʿAzzāl ibn Shamūʾīl?" Thābit said, "He has been killed." "And how fares it," he said, "with the two assemblies?" He meant the Banū Kaʿb ibn

Qurayẓah and Banū ʿAmr ibn Qurayẓah.) Thābit said, "They have gone to their death." He said: "Then I ask you for the sake of the favor I once did for you to join me to my kinsmen, for by Allah there is no good in living after them . I will not wait patiently for Allah, not even [the time needed] to take the bucket of a watering trough, until I meet my dear ones." So Thābit brought him forward, and he was beheaded. When what he said-"until I meet my dear ones"-was reported to Abū Bakr, he said, "He will meet

them, by Allah, in the Hellfire, there to dwell forever and

forever." Concerning this, Thābit ibn Qays ibn 'Ash-Shammās said,

mentioning Az-Zubayr ibn Bāṭā :

My obligation has been acquitted: I was generous and was

patient, when the folk turned away from patience.

Zubayr of all men had the greatest claim to gratitude

on me; therefore, when his wrists were tied with a thong,

I came to the Messenger of Allah (P.B.U.H), that I might untie him;

and the Messenger of Allah (P.B.U.H) to us was a flowing sea.

The Messenger of Allah (P.B.U.H) had commanded that all of them who had reached puberty should be killed. The Messenger of Allah (P.B.U.H) had commanded that all of them who had reached puberty should be killed.

Salmā bint ʿAl-Mundhir, was one of the maternal aunts

of the Messenger of Allah (P.B.U.H), she had prayed with him facing both of the Qiblah and had sworn allegiance to him after the manner of women. She asked him for the life of Rifā'ah ibn Samawʾal Al-Quraẓī, who had come of age. He had taken refuge with her and had previously been one of their acquaintances. She said: "Prophet of Allah, you are as dear to me as my father and mother ! Give me Rifā'ah b. Samawʾal, for he has said that he will pray and eat camel meat. He gave him to her, and thus she saved his life.

Then the Messenger of Allah (P.B.U.H) divided the wealth, wives, and children of the Banū Qurayẓah among the Muslims. On that day he made known the shares of horsemen and shares of foot soldiers, and he deducted from these shares the fifth (khums). A horseman received three shares: two shares for the horse and one share for its rider. A foot soldier who had no horse received one share. The cavalry at the battle with Banū Qurayẓah numbered thirty-six horses. It was the first booty (fay') in which shares were allotted and from which the khums was deducted; and according to its precedent (Sunnah) and the procedure of the Messenger of Allah in divisions of booty took place and precedent was followed in [succeeding] expeditions. However, if a man had horses with him, he appointed shares only for two horses.

Then the Messenger of Allah (P.B.U.H) sent to Saʿd ibn Zayd Al-Anṣārī (a member of Banū ʿAbd al-Ashhal) with some of the captives from the Banū Qurayẓah to Najd, and in exchange for them he purchased horses and arms.

The Messenger of Allah selected for himself from their women Rayḥanah bint ʿAmr ibn Khunāfah, a woman from the Banū ʿAmr ibn Qurayẓah, and she remained his concubine; when he predeceased her, she was still in his possession.

The Messenger of Allah (P.B.U.H) offered to marry her and impose the curtain (Ḥijāb) on her, but she said, "Messenger of Allah, rather leave me in your possession [as a concubine], for it is easier for me and for you." So he did so. When the Messenger of Allah (P.B.U.H) took her captive, she showed herself averse to Islam and insisted on Judaism .

So the Messenger of Allah (P.B.U.H) put her aside, and he was grieved because of her. Then, while he was with his companions, he heard the sound of shoes behind him and said,

"This must be Thaʿlabah ibn Saʿyah coming to bring me tidings of Rayḥanah 's acceptance of Islam."

He came to him and said, "Messenger of Allah, Rayḥanah has become a Muslim"-and it gave the Messenger of Allah joy. After the affair of the Banū Qurayẓah had ended, the wound of Saʿd b. Mu'ādh broke open.

The account of this is as follows, after Saʿd ibn Mu'ādh had passed judgment as he did on the Banū Qurayẓah, he prayed, saying: "O Allah, You know that there are no men against whom I would rather fight and strive than men who called Your Messenger a liar. O Allah, if you hast saved any portion of warfare with Quraysh for You Messenger, save me for it; but if You hast cut off the warfare between him and them, take me to Thee." So his wound broke open. The Messenger of Allah (P.B.U.H) returned him to the tent he had pitched over him in the mosque. ʿĀʾishah said: The Messenger of Allah, Abū Bakr, and ʿUmar came to him. By the One holds the soul of Muhammad in His hand, I could tell Abū Bakr's weeping from Umar's even while I was in my chamber. They were, as Allah has said,

﴿And compassionate with one another.﴾ [Qurʾān: 48:29]

'Alqamah asked ['Ā›ishah], "Mother of the Faithful', in how did

the Messenger of Allah (P.B.U.H) behave?" She replied: "His eye did not weep for anyone. When his grief for someone became intense or when he was upset, he would only take hold of his beard."

According to Muḥammad Ibn Isḥāq: At the Battle of the Trench only six Muslims and three polytheists were killed. At the battle with the Banū Qurayẓah, Khallād ibn Suwayd ibn Thaʿlabah a millstone was thrown onto him and badly crushed him. After the Messenger of Allah (P.B.U.H) returned from the trench, he said, **"Now we shall attack them"-** meaning Quraysh-"and they will not attack us"-and thus it was, until Allah Almighty granted His Messenger the conquest of Mecca.

The conquest of Banū Qurayẓah took place at the end of the month of Dhū al-Qa'dah in the fifth year of Hijrah.

That is what Allah Almighty said:

Qurʿān 33: 26: ﴿And He brought down those from the People of the Book who supported the enemy alliance from their own strongholds, and cast horror into their hearts. You ⌜believers⌝ killed some, and took others captive﴾.

Meaning: Their strongholds and their fortresses. Ṣayṣah is the singular form of it, that is why the horn of the cow is called Ṣayṣah and the thorn of the cock is called Ṣayṣah.

A poet said:

As if a large needle penetrates a stretched fabric.

﴿And cast horror into their hearts, you believes killed some﴾, refers to men. ﴿And took others captive﴾, women and children.

Qurʿān 33: 27: ﴿He has also caused you to take over their lands, homes, and wealth, as well as lands you have not yet set foot on﴾

Yazīd ibn Rūmān, ibn Zayd and Muqātil said: It refers to Khaybar.

Qatādah said: It refers to Mecca.

Al-Ḥasan believes it refers to Persia and the Byzantines.

ʿIkrimah said: "The verse concerns every land that was conquered until the Day of Judgment."

﴿And Allah is Most Capable of everything﴾.

Qurʿān 33: 28: ﴿O Prophet! Say to your wives, ﴿If you desire the life of this world and its luxury, then come, I will give you a ⌜suitable⌝ compensation ⌜for divorce⌝ and let you go graciously﴾.

Qurʿān 33: 29: ﴿But if you desire Allah and His Messenger and the ⌜everlasting⌝ Home of the Hereafter, then Surely Allah has prepared a great reward for those of you who do good﴾.

The commentators said concerning this verse: the wives of the Prophet (P.B.U.H) asked for some worldly pleasure and they hurt him by asking for

much provision and being jealous of him, so the Messenger of Allah (P.B.U.H) deserted them and took an oath not to approach them for a month. Besides, he did not go out to pray with his companions as usual. They asked: "What is with him?" ʿUmar (may Allah be pleased with him) replied: If you please, I will seek his affairs. In order to obtain permission, he spoke loudly to the Prophet (P.B.U.H). He said: "I said to myself, what should I say to make the Messenger of Allah (P.B.U.H) to make him joyful, so I said to him: O Messenger of Allah, had I seen so and so woman and asked me for provision, so I struck her, so he replied: What is what keeps me away from you?

ʿUmar came to Ḥafṣah and said: do not ask the Messenger of Allah anything, and ask for me whenever you need. He then went to the wives of the prophets and spoke with them. He said to ʿĀʾishah: Do not be deceived that you are an attractive woman and your husband loves you. Either you stop or revelations will be sent down about you. Umm Salamah replied: O ibn Al-Khaṭṭāb, how dare you interfere with the Messenger of Allah (P.B.U.H) and his wives? Who should the woman look for except her husband?"

Allah (may He be glorified) sent down these verses.

At that time he was married to nine women, five of them were from Quraysh – ʿĀʾishah 'bint Abī Bakr, Ḥafṣah bint ʿUmar, Umm Ḥabībah bint Abī Sufyān, Sawdah bint Zamʿah and Umm Salamah bint Abī Umayyah, may Allah be pleased with them.

He is also married to, Ṣafiyyah bint Ḥuyayy An-Naḍariyyah, Maymūmnah bint Al-Ḥārith Al-Hilāliyyah, Zaynab bint Jaḥsh Al-Asadiyyah and Juwayriyyah bint Al-Ḥārith Al-Muṣtalaqiyyah, may Allah be pleased with all of them.

When the verses of giving choice were revealed, the Messenger of Allah (P.B.U.H) stated with ʿĀʾishah, who was the most beloved to him, he gave her the choice and recited the Qurʿān to her, so she chose Allah, His Messenger and the Hereafter, so rejoice was seen at the face of the Messenger of Allah (P.B.U.H), then he asked his other wives.

Qatādah said: When they chose Allah and His Messenger (P.B.U.H), Allah Almighty praised them for this and He confined His prophet to them, saying:

﴿It is not lawful for you ˹O Prophet˺ to marry more women after this...﴾ [Qurʾān: 33: 52]

[2260] ʿAbdullah ibn Ḥāmid informed us: Muḥammad ibn Al-Ḥusayn informed us, saying: Aḥmad ibn Yūsuf informed us: ʿAbdul Razzāq informed us: Maʿmar informed us: Az-Zuhrī narrated to us, on the authority of ʿUrwah that ʿĀʾishah said: When the twenty nine nights passed, the Messenger of Allah entered upon me, so I said: O Messenger of Allah, You took an oath not to enter upon us for one month and you entered upon us after twenty nine nights, so he said: **"The month may be twenty nine months,"** then he said:

"O ʿĀʾishah, I am going to tell you about something and you do not have to hasten to respond until you consult your parents".

She said: Then He (P.B.U.H) recited to me this verse:

﴿O Prophet! Say to your wives, ﴿If you desire the life of this world and its luxury.…﴾ up to:

﴿Then Surely Allah has prepared a great reward for those of you who do good﴾.

ʿĀʾishah said: By Allah, he knew my parents would never tell me to leave him. Then she said: "Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter." (1)

Maʿmar said: ʿAyyūb informed me that ʿĀʾishah said:

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(1) **[2260] The assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:
- It was not narrated by anyone except the compiler: Al-Bukhārī in the interpretation of the Qurʾān, chapter {But if you desire Allah and His Messenger and the ˹everlasting˺ Home of the Hereafter.…} [Qurʾān: 33: 29] (4785, 4786), and it was narrated that Maʿmar was confused about it, so sometimes he narrated it on the authority of Az-Zuhrī, on the authority of Abū Salamah, and at another time he narrated it on the authority of Az-Zuhrī, on the authority of ʿĀʾishah, may Allah be pleased with her, It was narrated by Muslim in the Book of Divorce, in the chapter that his wife's choice is not a divorce except with intent (1475), and it was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 21/58, and At-Tirmidhī in the book Interpretation of the Qurʾān in a chapter and from Surah al-Ahzāb (3204), and Ibn Mājah in the book divorce is the door of a man choosing his wife (2053).

ʿĀʾishah, May Allah be pleased with her, said, ‘Do I need to consult my parents concerning you? I chose Allah and His Messenger, but I ask you not to tell my choice to your other wives.’ He (P.B.U.H) said:

“Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner.”

[2261] Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed me: Aḥmad ibn Muḥammad ibn Al-Ḥasan informed us: Muḥammad ibn Yaḥyá informed us: ʿUthmān ibn ʿUmar informed us: Yūnus informed us, on the authority of Az-Zuhrī, on the authority of Abū Salamah that ʿĀʾishah (may Allah be pleased with her) said: When the Messenger of Allah (P.B.U.H) was commanded to give the choice for his wives, he started with me, and he said:

“O ʿĀʾishah, I am going to tell you about something and you do not have to hasten to respond until you consult your parents”, then he recited:

﴿O Prophet! Say to your wives, ﴿If you desire the life of this world and its luxury.…﴾ [Qurʾān: 33: 28] up to:

﴿Then Surely Allah has prepared a great reward for those of you who do good} [Qurʾān: 33: 29]

Then I said: “Concerning what do I need to consult my parents? I choose Allah and His Messenger and the Home of the Hereafter.”

She said: All the Prophet’s wives did the same as I had done. (1)

Qurʿān 33: 30:

﴿O wives of the Prophet! If any of you were to commit a blatant misconduct, the punishment would be doubled for her. And that is easy for Allah﴾

Al-Jaḥdarī recited it with Tāʾ, while others recited it with Yāʾ.

﴿a blatant misconduct﴾, means: an apparent misdeed.

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(1) **[2261] The assessment of the reliability of the chain of transmitters:**
- It contains the compiler’s sheikh; neither Jarḥ nor Taʿdīl was raised about him. In addition, Yūnus’ report includes a slight delusion.

The authentication of Ḥadīth:
- See: the previous Ḥadīth.

﴿the punishment would be doubled for her﴾, meaning: in the Hereafter.

Ibn ʿĀmir and ibn Kathīr recited it: {{Nuḍaʿif}} with Nūn and Kasrah of ʿAyn with duplication without Alif (Al-ʿAdhāb) in accusative.

Abū ʿAmr and Yaʿqūb recited it: {Yuḍaʿiifu}, with Yāʾ and Fatḥah of ʿAyn with duplication in the nominative form.

Abū ʿAmr recited it: (Yuḍāʿif) with Alif and nominative of Bāʾ, derived of (Al-ʿAdhāb), they are two dialects such as Bāʿad and Baʿuda.

Abū ʿAmr and Abū ʿUbayd said: Daʿfatu Ash-Shayʾ i.e. I multiplied it, if you made it double of it, and Ḍāʿftuhu, namely, you made it triple.

﴿And that is easy for Allah﴾

Qurʿān 33: 31: ﴿And whoever of you devoutly obeys Allah and His Messenger and does good, We will grant her double the reward, and We have prepared for her an honorable provision﴾.

{Yaqnut}, means obey. Qatādah said: Each Qunūt in the Qurʿān stands for obedience.

The majority of reciters read it: (Yaqnut) with Yāʾ, except what ʿĀmir and Yaʿqūb narrated that they recited it (Taqnut) with Tāʾ.

Yaḥyá, Al-Aʿmash, Ḥamzah, Al-Kisāʾī and Khalaf recited it: (Wataʿmal), (Nuʿtihah), however, others recited it with Tāʾ.

Al-Farrāʾ said: (Taʾti and Taqnut) were mentioned with Tāʾ because (Man) is a particle, which takes the place of the noun. It expresses singular, dual and plural, feminine and masculine. Allah (may He be glorified) said:

﴿And some of them look at you﴾ [Qurʾān: 10:43]

﴿Some of them listen to what you say﴾ [Qurʾān:10:42]

He Almighty said: ﴿And whoever of you devoutly obeys Allah and His Messenger and does good﴾

Al-Farazdaq composed this:

Come! If you pledge me, do not betray me

Otherwise, we will be like the ones who accompany the wolf.

﴿We will grant her double the reward﴾, meaning: We will give her twice the reward of the other women.

﴿And We have prepared for her an honorable provision﴾, in paradise.

[2262] Ash-Shaykh Abū ʿAbdullah ibn Fanjawayh informed me, saying: ʿAbdullah ibn Yūsuf ibn Muḥammad ibn Mālik informed us: Muḥammad ibn ʿImrān ibn Hārūn informed us: Aḥmad ibn Manīʾ informed us: Yazīd informed us: Yazīd informed us: Ḥammād ibn Salamah informed us, on the authority of Thābit, on the authority of Abū Rāfīʿ: ʿUmar used to recite Surat Yūsuf and Al-Aḥzāb in the dawn prayer, when he would reach {O wives of the Prophet! He would raise his voice with it. When he was asked about this, he said: I remind them of the pledge. (1)

The scholars had different views over the ruling of the right to option:

ʿUmar and ibn Masʿūd said: If a man gave a choice for his wife and she chose her husband, then there is nothing, however, if she chose herself, thus, it will be considered one divorce, and she is more entitled to her. This is the view held by Abū Ḥanīfah and his companions.

Zayd ibn Thābit said: If she chose her husband, so it would be one divorce, and if she chose herself, it would be three, this is Mālik's view.

Ash-Shafiʿī held that if he intended divorce by giving the option, it counts as divorce, otherwise, there is nothing.

Those who did not consider giving option a divorce by itself argued that the prophet (P.B.U.H) did this, and it was not a divorce.

Qurʿān 33: 32: ﴿O wives of the Prophet! You are not like any other women If you are mindful of Allah﴾, meaning if you obey Allah Almighty.

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(1) **[2262] The assessment of the reliability of the chain of transmitters:**
- It covers ʿAbdullah ibn Yūsuf, Muḥammad ibn ʿImrān, I did not find both of them.
The authentication of Ḥadīth:
- The compiler is the only one who reported it .

Al-Farrāʾ said: He did not say as Wāḥidah, as the term ʿAḥad is general, and can be used in singular, dual and plural, feminine and masculine. Allah Almighty said:

They proclaim,ˀ ﴿We make no distinction between any of His messengers﴾ [2:285]

And He said: ﴿And none of you could have shielded him ˹from Us˺!﴾ [69:47]

﴿Then do not be overly effeminate in speech ˹with men﴾, do not be gentle in speech when addressing men.

﴿Or those with sickness in their hearts may be tempted﴾, indicating wickedness or weakness in belief.

﴿But speak in a moderate tone﴾

Qurʿān 33: 33: ﴿Settle in your homes﴾

Abū Jaʿfar, Shaybah, Nāfiʿ and ʿĀṣim with Fatḥah of Qāf, while others recited it with Kasrah.

Whoever recited it with Fatḥah of Qāf, it means: settle in your homes, derived from I settled in the place. Qarr and ʿAqarr are two languages with different meanings. ʾAqarra Qarāran and Qarartu ʿAqqarra, they are two tongues. First Rāʾ, that is the second radical of the verb, was omitted and its vowel was transferred to Qāf. This meant it was voweled with Fatḥah, just as in Ẓallat and Ẓalat, Allah Almighty:

﴿If We willed, We could simply reduce this ˹harvest˺ to chaff, leaving you to lament﴾, [Qurʾān: 56:65]

He Almighty said in another verse:

﴿Now look at your god to which you have been devoted﴾, [Qurʾān: 20:97]

the root of the word is Faẓalalt, so one of the two lāms was omitted.

According to Ibn Abī ʿAblah recitation: (Waqrurna) with Fatḥah of Rāʾ on the origin, according to the tongue which says: Qarartu, ʿAqarra and Qarārā, (I settled).

Abū ʿUbayd said: Our Sheikhs of native Arabic speakers disapproved of this recitation, however, it is permissible for us, as in His statement: {Faẓlatum},

and who recited it with Kasrah of Qāf, arguing that states an imperative form of Qarār, , as if someone says: ʿIdn (from Waʾda) and Ṣiln (from Waṣala), meaning: Be a woman of reverence, namely, quietness and calmness, as it was said: Waqara Fulān, Yaqir, Waqūrā, if he kept calm and tranquil.

[2263] Abū ʿAbdullah ibn Fanjawayh Ad-Dīnawarī informed us: Abū Bakr ibn Mālik Al-Qaṭīʾī informed us: ʿAbdullah ibn Aḥmad ibn Ḥanbal informed us: My father narrated to me: ʿAbdul Raḥman ibn Mahdī informed us, on the authority Sufyān, on the authority of Al-Aʿmash, that Abū aḍ-Ḍuḥā: Someone who used to hear from ʿĀʾishah (may Allah be pleased with her), narrated to me, that whenever she would recite:

﴿And settle in your homes﴾, she would cry until her veil gets wet. (1)

[2264] ʿAbdullah ibn Ḥāmid informed us, saying: Muḥammad ibn Khālid informed us: Dāwūd ibn Sulaymān informed us: ʿAbdullah ibn Ḥumayd informed us: Yazīd ibn Hārūn informed us: Hishām informed us, that Muḥammad said: I was told that Sawdah, the wife of the Prophet (P.B.U.H) was asked: "Why does she not perform Ḥajj or ʿUmrah as your fellow women used to do?" She replied: I performed Ḥajj and ʿUmrah and Allah Almighty commanded me to stay in my house, by Allah, I will not leave my home until I die. He said: By Allah, she did not come out of her room until she was taken out with her funeral. (2)

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(1) **[2263] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except that Al-Aʿmash who is Mudallis and he made ʿanʿanah and the narrator on the authority of ʿĀʾishah is anonymous.

The authentication of Ḥadīth:
- It was narrated by Aḥmad in ((Az-Zuhd)) (p. 205) from the way of ʿAbd al-Raḥmān by him. According to Ibn Aṭṭiyah: ʿĀʾshah's crying, may Allah be pleased with her, was because of her travel during the camel days, and at that time ʿAmmār said to her: Allah commanded you to settle in your house.

(2) **[2264] The assessment of the reliability of the chain of transmitters:**
- Neither impugnment nor validation was raised about the compiler's sheikh, and Sheikh Ibn Sirīn is unknown.

The authentication of Ḥadīth:
- It was narrated by ʿAbd ibn Ḥamīd and Ibn Al-Mundhir, as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/599.

﴿And do not display yourselves as women did in the days of ˹pre-Islamic˺ ignorance﴾

Mujāhid and Qatādah said: At-Tabaruj means arrogance, swaggering and filtration.

It has been said: It means to display ornaments, and show attractions before men.

﴿As women did in the days of pre-Islamic ignorance﴾

The scholars differed on the verse's meaning:

Ash-Shaʿbī said: It was the period between Jesus and Muḥammad (Peace be upon them).

This was during David and Solomon (Peace be upon them), during which time women wore pearls entwined from both sides, revealing their bodies.

Al-Kalbī stated that the first days of ignorance refer to Abraham's birth. During these days, the woman would wear the pearl coat and walk amidst the way, with nothing else.

She would be seen by men. This happened under Nimrud, the tyrant ruler. At the time all people were disbelievers.

It was eight hundred years between Adam and Noah, according to Al-akam. And their women were the most ugly, while their men were the most handsome. It was the woman who would seduce the man about himself.

It was reported from ʿIkrimah that ibn ʿAbbās recited this verse and said: the former times of ignorance were the period between Noah and Idrīs (Peace be upon them), and it was one thousand years. There were two clans of Adam's offspring; one inhabited the plain and the other inhabited the mountain. The mountain men were good looking, while the women were shabby. However, the plain women were beautiful, and the men were ugly. Iblīs came to one of those who dwelled on the plain in the shape of a young boy, and he put him at his service. Iblīs took something like what the mob blew in, so he came with a voice that the people had never heard before, so it reached those around them, so they rushed to listen to this voice and they took this day as a feast every year. On this day, women would adorn for men and men for women. A man from the people

who inhabited the mountain attached them while they were in such a situation and saw how beautiful the women were, so they came back to his fellow men and told him about that. Then, they turned to them and settled with them, so indecency spread among them. That is what Allah Almighty meant in the verse:

﴿And do not display yourselves as women did in pre-Islamic ignorance﴾.

Qatādah said: It refers to the pre-Islamic era.

﴿Establish prayer, pay alms-tax, and obey Allah and His Messenger. Allah only intends to keep evil away from you and purify you completely, O members of the ⌜Prophet's⌝ family!﴾,

Sin refers to what Allah Almighty forbade women to do.

Muqātil said, while Qatādah said: It means evil, or Satan as ibn Zayd stated.

﴿Ahl al-Bayt﴾, refers to the household of the Prophet Muḥammad (P.B.U.H).

﴿And purify you completely﴾, meaning: Purify you from the evils of the ignorance days.

Mujāhid said: Al-Rijs refers to polytheism and purify you completely.

The scholars differ about who they are meant for: {Ahl Al-Bayt}:

According to some scholars, it refers to the wives of the Prophet (P.B.U.H), but the message was addressed to the Messenger of Allah (P.B.U.H), and if men and women are grouped together, the masculine takes precedence.

[2265] ʿAbdullah ibn Ḥāmid informed us, during my recitation to it, he said: Muḥammad ibn Jaʿfar informed us: Al-Ḥasan ibn ʿAlī ibn ʻʿAffān informed us: Abū Yaḥyá, on the authority of Ṣāliḥ ibn Mūsá, on the authority of Khuṣayf, from Saʿīd ibn Jubayr, that ibn ʿAbbās commented on the verse:

﴿Allah only intends to keep ⌜the causes of⌝ evil away from you and purify you completely, O members of the ⌜Prophet's⌝ family!﴾ [Qurʾān: 33:33] (1)

(1) **[2265] The assessment of the reliability of the chain of transmitters:**

- It is very weak, including: Ṣāliḥ ibn Mūsá who is Matrūk. It also includes whoever was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- I did find it with its wording, on the authority of Ibn ʿAbbās, and see what al-Bayhaqī mentioned with its meaning in ((Shuʿb al-Imān)) 1/366 (408), 2/130 (1378), 2/188 (1502).

As saying: the verse was revealed about the wives of the Prophet (P.B.U.H), then ʿAbdullah recited:

﴿Always ˹remember what is recited in your homes of Allah's revelations and ˹prophetic˺ wisdom﴾ [Qurʾān: 33: 34]

[2266] ʿAbdullah ibn Ḥāmid informed us, saying: Aḥmad ibn Muḥammad ibn Yaḥyá Al-Abīdī informed us, saying: Aḥmad ibn Najdah informed us, saying: Al-Ḥamānī informed us, saying: ibn Al-Mubārak informed us, on the authority of ʿAl-ʿAṣbagh ibn ʿAlqamah.

[2267] ʿAqīl ibn Muḥammad narrated to me: Al-Muʿāfá ibn Zakariyyá informed us: Muḥammad ibn Jarīr informed us: ibn Ḥamīd informed us, saying: Yaḥyá ibn Wāḍiḥ informed us: Al-Aṣbagh ibn ʿAlqamah informed us, that ʿIkrimah commented on Allah's statement:

﴿Allah only intends to keep ˹the causes of˺ evil away from you and purify you completely, O members of the ˹Prophet's˺ family!﴾ as saying:

It is not referring to what you are thinking; rather, it is referring to the Prophet's wives in particular. (1)

He said: ʿIkrimah used to announce this in the market.

This is what Muqātil held, that is, it refers to the Prophet's wives without exception.

Others scholars stated that It confined to the Messenger of Allah (P.B.U.H), Fāṭimah, al-Ḥasan and Al-Ḥusayn (may Allah be pleased with them).

[2268] ʿAqīl ibn Muḥammad Al-Jurjānī informed me: Al-Muʿāfá ibn Zakariyyā Al-Baghdādī informed us: Muḥammad ibn Jarīr informed us: ibn

(1) **[2266 - 2267] The assessment of the reliability of the chain of transmitters:**
- The first chain of transmitters includes the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him, and al-Hamānī is charged with plagiarizing Ḥadīths , and the second: the compiler's sheikh, I did not find him. Besides, Ibn Ḥamid is weak.

The authentication of Ḥadīth:
- ((Ahl al-Imān)) by Al-Bayhaqī 2/225-226.
- Similarly, Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 2/8 on the authority of ʿIkrimah. See: ((Tafsīr al-Qurān al-ʿAẓīm)) by Ibn Kathīr 11/152-153.

Al-Muthannā informed us: Bakr ibn Yaḥyá ibn Zabbān al-ʿAnazī, informed us: Mindal informed us, on the authority of Al-Aʿmash, on the authority of ʿAṭiyyah, Abū Saʿīd Al-Khudrī reported the Messenger of Allah (P.B.U.H) as saying: "This verse was revealed in five persons, Me, ʿAlī, Ḥasan, Ḥusayn and Fāṭimah (may Allah be pleased with them):

﴿Allah only intends to keep ˹the causes of˺ evil away from you and purify you completely, O members of the ˹Prophet's˺ family!﴾. (1)

[2259] Abū ʿAbdullah ibn Fanjawayh Ad-Dīnawarī informed us: Abū Bakr ibn Mālik Al-Qaṭīʿī informed us: Ibn Abī Rabāḥ informed us: I was reported by someone who heard from Umm Salamah, saying that the Prophet (P.B.U.H) was at her home, then Fāṭimah brought him a pot in which there was meat, then she entered upon him, then he said to her:

"Call your husband and your two sons." She said: "ʾAlī, Ḥasan and Ḥusayn came and entered upon him and stated to eat from this meat, while he was sitting in his sleeping place, beneath him a Khaybarī garment. She said: While I was praying in the room, Allah (Glory be to Him) revealed:

﴿Allah only intends to keep ˹the causes of˺ evil away from you and purify you completely, O members of the ˹Prophet's˺ family!﴾

Whereupon, He took the surplus of this garment and covered them with it, then raised his hands to heaven and said:

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(1) **[2268] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh, whom I could not find and Mindal is weak. In addition al-Aʿmash is Mudallis and made ʿanʿanah and ʿAṭiyyah is weak who was a Shiite Mudallis. Besides, there is Bakr ibn Yaḥyá and was declared defective by al-Haythamī in ((Al-Majmaʿ)) 167/9.

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/6 on the authority of Abū Saʿīd al-Khudrī.
- It was narrated by Ibn ʿAsākir in ((Tārīkh Dimashq)) 13/206-207 with similar wordings.
- It was narrated by Ibn Abī Ḥātim from the Ḥadīth of Hārūn ibn Saʿd Al-ʿAjlī, on the authority of Aṭṭiyah, on the authority of Abī Saʿīd, may Allah be pleased with him as Mawqūf. See: ((Tafsīr al-Qurān al-ʿAẓīm)) 11/158.

"The Prophet (P.B.U.H) put a garment over al-Ḥasan, al-Ḥusayn, ʿAli and Fatimah, then he said:

"O Allah, these are the people of my house and the close ones, so remove the Rijs from them and purify them thoroughly."

So Umm Salamah said: 'And am I with them, O Messenger of Allah?' He said: **"You are upon good."** (1)

[2270] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn Al-Ḥusayn ibn ʿAbdullah ath-Thaqafī informed me, during my recitation to him, he said: ʿUmar ibn Al-Khaṭṭāb informed us: ʿAbdullah ibn Al-Faḍl informed us, saying, al-Ḥasan ibn ʿAlī informed us: Yazīd ibn Hārūn informed us: Al-'Awwām ibn Ḥawshab informed us: A cousin of mine form Banū al-Ḥārith ibn Taymullah, who was called Jāmīʿ informed us: I entered with my mother upon ʿĀʾishah, so my mother asked her, what do you think of your setting out on the day of al-Jamal (the Camel)?" she replied: "It was Allah's fate, so I asked her about ʿAlī (may Allah be pleased with him), she said: "You ask me about the most beloved people to the Messenger of Allah (P.B.U.H), and the husband of the most beloved people to the Messenger of Allah (P.B.U.H)." I have seen ʿAlī, Fāṭimah, Ḥasan and Ḥusayn, and the Messenger of Allah (P.B.U.H) covered them with one garment and said:

"O Allah, these are the people of my house and the close ones, so remove the Rijs from them and purify them thoroughly."

So I said: "And am I with them, O Messenger of Allah?' He said:

"Rest assured, you are upon good." (2)

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(1) **[2269] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak, containing an unknown narrator on the authority of Umm Salamah, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:
- Narrated by Aḥmad in ((Al-Musnad)) 6/292 (2655), 6/298 (26592).
- And At-Tirmidhī in the interpretation of the Qurʾān, a chapter and from Surah Al-Ahzāb (3205), and in the chapter on merits, the chapter on the virtues of the people of the house (3787), the chapter on what came about the virtue of Fāṭimah (3871).

(2) **[2270] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including ʿUmar ibn Al-Khaṭṭāb, ʿAbdullah ibn Al-Faḍl and Al-Ḥasan ibn ʿAlī, I did not find them, and all of them are Muttaham as Al-

[2271] Al-Ḥusayn ibn Muḥammad informed me: Abū ʿAlī ibn Ḥabash Al-Muqrīʾ informed me: Abū ʻAl-Qāsim Al-Muqrīʾ informed us: Abū Zurʾah informed us: ʿAbdul Raḥman ibn ʻAbul Malik ibn Shaybah informed us, saying: ibn Abī Fadak informed us: Ibn Abī Malīkah narrated to me, on the authority of Ismāʿīl ibn ʿAbdullah ibn Jaʿfar Aṭṭayyār, his father said: When the Messenger of Allah (P.B.U.H) looked at the mercy, descending from heaven, He said: **"Who will supplicate?"** Thus, Zaynab said: "Me, O Messenger of Allah." Then he said:

"Call for ʿAlī, Fāṭimah, Al-Ḥasan and Al-Ḥusayn." (May Allah be pleased with them), then he said: He put Ḥasan to his right, and Ḥusayn to his left, and ʿAlī and Fāṭimah before him, then he dressed them a Khaybarī, then he supplicated:

"O Allah, every prophet has a household and these are my household." Therefore, Allah Almighty sent down:

{Allah only intends to keep ˹the causes of˺ evil away from you and purify you completely, O members of the ˹Prophet's˺ family!, accordingly, Zaynab said: O Messenger of Allah! Should I join you?" Hence, the Messenger of Allah (P.B.U.H) said:

"You are in your place and you are more virtuous to me, God willing." (1)

[2272] Al-Ḥusayn ibn Muḥammad informed me: ʿUmar ibn Al-Khaṭṭāb informed me: ʿAbdullah ibn Al-Faḍl informed me: Abū Bakr ibn Abī Shaybah informed us: Muḥammad ibn Muṣʾab informed us, on the authority of Al-ʻAwzāʾī, that Shaddād ibī ʿAmmār said: I entered upon Wāthilah ibn al-Asqʿ and he had some people, so they mentioned ʿAli and cursed him, so I cursed him. When they

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Dhahabī stated, and Adh-Albānī stated in ((Al-Silsilah aḍ-Ḍaʿīfah)) 3/254 (1124): It is invalid.

The authentication of Ḥadīth:

- The compiler is the only one who narrated it.
- See: ((Majmaʿ az-Zawāʿid)) by al-Haythamī 9/167, and attributed to al-Bazzār, and aṭ-Ṭabarānī, ((Tafsīr al-Qurān al-ʿAẓīm)) by Ibn Kathīr 11/158.

(1) **[2271] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn Abī Malika that is weak.

The authentication of Ḥadīth:

- It was narrated by Aḥmad in ((Al-Musnad)) 6/292 (26508), 6/304, (26597) with wordings similar to the Ḥadīth of Umm Salamah, and the investigator graded it Ṣaḥīḥ.

went out, I asked him: Did you insult this man? I said: "I saw the people curing him, so I did the same." He said: "Shall I tell you of what I heard of the Messenger of Allah (P.B.U.H)?" I replied: "Yes." He said: "I went to Fāṭimah to ask her about ʿAlī, so she replied: "Go to the Messenger of Allah (P.B.U.H), so I came and the Messenger of Allah (P.B.U.H) came with ʿAlī, Ḥasan and Ḥusayn, every one of them holding his hand until he entered. Then he approached ʿAlī and Fāṭimah and made them to sit before him, then he asked Ḥasan and Ḥusayn sit on his thigh, then he wrapped them with his garment, then he said:

﴿Allah only intends to keep ⌜the causes of⌝ evil away from you and purify you completely, O members of the ⌜Prophet's⌝ family!﴾, then he said:

"O Allah, these are the members of my family. My household is more entitled to goodness." (1)

Some scholars hold that it was meant for: the Banū Hāshim."

[2273] Abū ʿAbdullah ibn Fanjawayh Ad-Daynawayrī informed us: Abū ʿAlī ibn Ḥabash Al-Muqrīʾ informed us: Muḥammad ibn ʿImrān informed us: Abū Kurayb informed us: Wakīʿ informed us, on the authority of his father, on the authority of Saʿīd ibn Masrūq, on the authority of Yazīd ibn Ḥayyān, on the authority of Zayd ibn ʿArqam, he said: the Messenger of Allah (P.B.U.H): **"I implore you by Allah in my household."** He said it twice, thus, we said to Zayd ibn ʿArqam: "And who is his household?" He said: "Those who are of charity are not lawful to them, the household of ʿAlī, and the household of ʿAbbās, and the household of ʿAqīl, and the household of Jaʿfar." (2)

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(1) **[2272] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, containing Muḥammad ibn Muṣʿab who is weak, ʿUmar ibn Al-Khaṭṭab, I did not know him, and ʿAbdullah ibn Al-Faḍl, I did not find him.

The authentication of Ḥadīth:
- Aḥmad was alone with it in ((Al-Musnad)) 4/107 (16988).
- Al-Haythamī stated in ((Majmaʿ az-Zawāʾid)) 9/167 (14972): It was narrated by Aḥmad, and Abū Yaʿlá briefly and added: To you, not to Hell. Aṭ-Ṭabarānī also narrated it, including Muḥammad ibn Musʿab, who is weak narrator yet righteous in himself.

(2) **[2273] The assessment of the reliability of the chain of transmitters:**
- Its chain contains Muḥammad ibn ʿImrān, it was not clear to me whom he was.

[2274] Abū ʿAbdullah informed us, saying: Abū Saʿīd Aḥmad ibn ʿAlī ibn ʿUmar ibn Ḥubaysh Al-Rāzī informed us: Aḥmad ibn ʿAbdul Raḥīm An-Nasā'ī, Abū ʿAbdul Raḥman informed us: Abū Kurayb informed us: Muʿāwiyah ibn Hishām informed us, on the authority of Yūnus ibn Abī Isḥāq, on the authority of Nufay' ibn Abī Dāwūd, that 'Abū al-Ḥamrā, said: I stayed nine months in Medina, as if they were one day. The Messenger of Allah (P.B.U.H) used to come every morning and stay at the door of ʿAlī and Fāṭimah, saying: **"Come to Prayer."**

﴿Allah only intends to keep ˹the causes of˺ evil away from you and purify you completely, O members of the ˹Prophet's˺ family!﴾. (1)

[2275] Abū ʿAbdullah informed us informed us: ʿAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik informed us: Muḥammad ibn Ibrāhīm ibn Ziyād al-Rāzī

The authentication of Ḥadīth:

- I did not come across it with other than the compiler.
- However, Muslim narrated in the virtues of the companions, a chapter of the virtues of ʿAlī (4425) on the authority of Zuhayr ibn Ḥarb and Shujāʿ ibn Mukhallad, in which: Ḥusayn said to him: Who are the people of his house, O Zayd? Are not his wives of his household? He said: His wives are from the people of his household, but the people of his household are includes those upon whom charity was forbidden after him. He said: Who are they? He said: They are the family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar and the family of ʿAbbās, May Allah be pleased with them. He said: All of these, charity made forbidden to them? He said: Yes. Then he narrated it on the authority of Muḥammad ibn Bakkār ibn Al-Rayyān, on the authority of Ḥasan ibn Ibrāhīm, on the authority of Saʿīd ibn Masrūq, on the authority of Yazīd ibn Ḥayyān, on the authority of Zayd ibn Arqam, may Allah be pleased with him. He said: No, and I swear to Allah that the woman will be with the man for a period of time, then he will divorce her and she will return to her father, the people of his house, his origin and his clan, who forbade charity after him. It was narrated by Aḥmad 4/366-367 (19265) and ad-Dārimī in ((Faḍāʾil al-Qurʾān)) (3359).

(1) **[2274] The assessment of the reliability of the chain of transmitters:**

- Al-Haythamī stated in ((Majmaʿ Az—Zawāʾid)) 9/131 (14701): It was narrated by Aṭ-Ṭabarānī, including Abū Dāwūd Al-Aʿmá, and he is a liar.

The authentication of Ḥadīth:

- It was narrated by At-Tirmidhī, Book of Interpretation of the Qurʾān, Chapter: From the Interpretation of Surah Al-Aḥzāb (3206) on the authority of ʿAbd ibn Ḥamīd and he said: This Ḥadīth is Ḥasan Gharīb from this aspect, but we know it from the Ḥadīth of Ḥammād ibn Salamah whom Al-Albānī graded weak.
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/6 on the authority of Ibn Wakīʿ.

informed us informed us: Al-Ḥārith ibn ʿAbdullah Al-Khāzin informed us: Qays ibn Al-Rabī informed us, on the authority of ʻAl-Aʿmash, on the authority of ʻAbāyah ibn Rib'ī, ibn ʿAbbās reported the Messenger of Allah (P.B.U.H) as saying:

"Allah Almighty divided creations into two types and made me at the best of them, that is what He Almighty stated:

﴿And the people of the right—how ⌜blessed⌝ will they be!﴾ [Qurʾān: 56:27], **so I am the best of the people of the right, then He divided the two types into three, and made me at the best of them. That is what Allah Almighty said:**

﴿The people of the right, how ⌜blessed⌝ will they be, * Then the companions of the right - what are the companions of the right?* and the foremost ⌜in faith⌝ will be the foremost ⌜in Paradise⌝. [Qurʾān: 56:8-10],

Therefore, I am from the foremost in faith, and I am the best of the foremost. Then he formed three sections and made me the best tribe, that is what Allah Almighty stated in His saying:

﴿We created you from a male and a female, and made you into peoples and tribes so that you may ⌜get to⌝ know one another﴾ [Qurʾān: 49:13]

And I am the most righteous of Adam's children, and the most honored of them by Allah, without pride. Then He made the tribes, households, and made me at the best of it, that is what Allah Almighty said:

﴿Allah only intends to keep ⌜the causes of⌝ evil away from you and purify you completely, O members of the ⌜Prophet's⌝ family!﴾. (1)

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(1) **[2275] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including ʿAbdullah ibn Yūsuf, I did not find him, and his sheikh is Matrūk. In addition, Al-Khāzin is graded weak by Ibn ʿUday, and Qays changed when he grew up and reported in his Ḥadīth what is not from it, and al-Aʿmash is Mudallis and he made 'An'nah.

The authentication of Ḥadīth:

- Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 8/215 (13822): It was narrated by Aṭ-Ṭabarānī and in it: Yaḥyá ibn ʿAbdul Hamīd Al-Ḥamānī and ʿAbāyah ibn Ribʿī, both of them are weak.
- Moreover, Al-Muṭaqī Al-Hindī mentioned it in ((Kanz Al-ʿUmmāl)) 2/44 (3050) and attributed it to Aṭ-Ṭabarānī, Ibn Mardawayh, Abī Nuʿaym, and Al-Bayhaqī

Qurʾān: 33: 34: Allah Almighty said: ﴿Always˹ remember what is recited in your homes of Allah's revelations and ˹prophetic˺ wisdom. Surely Allah is Most Subtle, All-Aware﴾,

Allah's revelations refer to the Qurʾān. And 'Wisdom' refers to the Sunnah, as stated by Qatādah. Muqātil said: It pertains to the Qurʾān's commands and admonitions.

﴿Surely Allah is Most subtle, All-Award﴾.

Qurʾān: 33: 34: ﴿Surely ˹for˺ Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember Allah often—for ˹all of˺ them Allah has prepared forgiveness and a great reward﴾.

The Prophet's wives said: O Messenger of Allah! Hence, Allah (may He be glorified) mentions men and doesn't mention women, whereby, He sends down this message.

Muqātil said: Umm Salamah bint Umayyah, Anīsah bint Kaʿb Al-Anṣārī said to the Prophet (P.B.U.H): "What is the matter with our Lord that He mentions men and does not mention women in anything in his Book? Allah Almighty mentions in the Qurʾān and did not mention women in His Book, so we are afraid there will be no good in their acts of obedience, or Allah does not need them." So this verse was revealed.

ʿUthmān ibn Ḥakīm reported ʿAbdul Raḥman ibn Shaybah as saying:

"I heard Umm Salamah (may Allah be pleased with her), the wife of the Prophet (P.B.U.H), saying:

'I said to the Prophet (P.B.U.H), 'Why are we not mentioned in the Qurʿān as men are mentioned?' She said one day, at noon, he did not care for me except for

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both in ((Dalāʾil Al-Nubuwah)).

- In addition, Al-Albānī said: This Ḥadīth is Mawḍūʿ. ((Silsilat al-Ahādīth aḍ-Ḍaʿīfah)) (5495).

his call on the pulpit while I comb my hair. I rolled my hair and came out to the chamber of my house, then I started to listen to him while he recited on the pulpit:

"O people! Verily Allah says: ﴿Verily, the Muslims: men and women, the believers: men and women...﴾ [Qurʾān: 35], to the end of the verse."

Muqātil ibn Ḥayyān said: I have been told that Asmāʾ bint ʿUmays came back from Abyssinia with her husband Jaʿfar ibn Abī Ṭālib and entered upon the wives of the Messenger of Allah (P.B.U.H), then she said:

"Was something of the Qurʿān revealed about us?" "No," they replied. Then she came to the Messenger of Allah (P.B.U.H) and said: Indeed, women are disappointed. He said: 'Why is that?', she replied: They were not mentioned with good in the Qurʾān, so Allah Almighty revealed:

﴿Surely ⌜for⌝ Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember Allah often—for ⌜all of⌝ them Allah has prepared forgiveness and a great reward﴾ [Qurʾān: 33; 35].

[2276] ibn Fanjawayh informed us: ibn Shanabah informed us: Al-Firyābī informed us: Ibrāhīm ibn Saʿīd informed us: ʿUbaydullah informed us: Shaybān informed us, on the authority of Al-Aʿmash, on the authority of ʿAlī ibn al-Aqmar, on the authority of Abū Muslim, the Abū Saʿīd al-Khudrī and Abū Hurayrah reported the Messenger of Allah as saying:

"The Prophet (P.B.U.H) said: When a man himself wakes at night and wakens his wife and they pray two rakʿas together, they are recorded among the men and women who make much mention of Allah." (1)

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(1) **[2276] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak and the rest of its narrators are trustworthy. In addition, neither Jarḥ nor Taʿdīl was raised about ibn Shanabah.

The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else. The Ḥadīth was narrated by Abū Dāwūd in prayer, in the chapter on night prayer (1308-1309), and Ibn Mājah,

[2277] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us: Aḥmad ibn Muḥammad ibn Shādhān informed us: Jīʿawyah informed us: Ṣāliḥ ibn Muḥammad informed us: Sulaymān ibn ʿAmr informed us, on the authority of Ḥanzalah at-Tamīmī, on the authority of aḍ-Ḍaḥāk ibn Muzāḥim, ibn ʿAbbās said: Israfel came to the Prophet (P.B.U.H) and said:

"O Muḥammad, say: 'Glory be to Allah, and praise be to Allah, and there no god but Allah, and Allah is the Greatest, and there is no power nor might save in Allah, as much as He knew, and as weight as what He knew, whoever says it, will have six qualities: He will be they are recorded among the men and women who make much mention of Allah, and he would better the one who remembers Him by day and night, and he would have a plant in Paradise, and his sins will be erased from him as the leaves of the dry tree will be removed from it, and Allah (Glory be to Him) will look at him, and whoever Allah looks at, He will never punish Him." (1)

Mujāhid said: the servant will not among those who remember Allah so much until he remembers Allah standing, sitting and lying down. (2)

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in the book of prayer, in the chapter on what came about one who awakens his family at night (1335).

- Neither Jarḥ nor Taʿdīl was raised about him.

(1) **[2277] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak; including ibn ʿAmr who is a liar and At-Tirmidhī is a Mutaham Ṣāqit. Similarly, it contains whom I could not find.

The authentication of Ḥadīth:

- I did not find it with this wording, but it is testified to some parts of it by what ad-Dārimī narrated in his ((Sunan)) 1/197, ʿAbd al-Razzāq in ((al-Muṣannaf)) 5/135. Moreover, aṭ-Ṭabarānī narrated it in ((Al-Muʿjam al-Kabīr)) 6/257.
- This is witnessed by what was narrated by Ibn Masʿūd. He reported Allah's messenger as saying he met Abraham on the night he was taken up to heaven, and he said, "Convey my greeting to your people, Muhammad, and tell them that paradise has good soil and sweet water, that it consists of level, treeless plains, and that its plants are 'Glory be to Allah; 'Praise be to Allah; 'There is no god but Allah; and 'Allah is most great)) Narrated by At-Tirmidhī, Book of Invocations, (3462) and he said: This Ḥadīth is Ḥasan Gharīb from this route from the Ḥadīth of Ibn Masʿūd.

(2) As in Al-Bukhārī on shortening the prayer, chapter: If he is unable to stand, he prays on his side (1117), on the authority of ʿImran ibn Ḥusayn that the Messenger of Allah (P.B.U.H) said: ((Pray standing, if you are not able, then sitting, and if you are not

ʿAṭāʾ ibn Abī Rabāḥ said: Whoever puts his trust on Allah, he will be among those who are mentioned in the Almighty's saying:

﴿Surely ⌜for⌝ Muslim men and women, believing men and women….the verse﴾. Whoever acknowledges that Allah is His Lord, and that Muḥammad is His Messenger, and his heart did not oppose his tongue, so he will be included in His statement: ﴿And the believing men and women﴾, and whoever obeys Allah in the obligation and the Messenger in Sunnah, he will be included in His statement: ﴿And the devout men and women﴾, and whoever abstain from telling lie, so he will be among those mentioned in His statement: ﴿And the truthful men and women﴾.

And whoever performs the prayer and does not know who is on his right and who is on his left, he will be among those included in His statement: ﴿And the humble men and women﴾, and whoever remains steadfast on obedience and on disobedience and on misfortunes, so who will be among those included in His statement:

﴿Patient men and women﴾; and whoever donates one dirham in a week, so he will be included in His statement: ﴿And charitable men and women﴾, and whoever fasts every month on the thirteenth, fourteenth and fifteenth, the full moon days, he will be among those included in His statement: :

﴿And the fasting men and women﴾, and whoever guards his chastity from indecency, so he will be included in the Almighty's saying:

﴿Men and women who guard their chastity﴾, and whoever performs the five daily prayers for their due rights, he will be included in the Almighty's statement: ﴿And men and women who remember Allah often—for ⌜all of⌝ them Allah has prepared forgiveness and a great reward﴾.

Qurʿān 33: 36: ﴿It is not for a believing man or woman﴾, this verse was revealed about Zaynab bint Jaḥsh ibn An-Nuʿmān ibn Ṣabrah ibn Murrah ibn Ghānim ibn Dūdān al-ʿĀṣadiyyah and her brother ʿAbdullah ibn Jaḥsh.

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able, then on your side)) confirming the Almighty's saying: {They are⌝ those who remember Allah while standing, sitting, and lying on their sides} [Qur⌝ān: 3: 191], and it was said: The remembrance here is referred to times next to prayers, in the morning and in the evening, in the beds, and when waking up from sleep.

Zaynab bint Umaymah bint ʿAbdul Muṭṭalib the maternal aunt of the Prophet (P.B.U.H), so the Messenger of Allah (P.B.U.H) proposed to her for his freed slave Zayd ibn Ḥārithah, and the Messenger of Allah (P.B.U.H) had purchased Zayd in the pre-Islamic era from the ʿUkāẓ marketplace, and he was among those who were taken captives in the Pre-Islamic era, so the Prophet (P.B.U.H) purchased him, set him free and adopted. Therefore, Zayd was a strange person in Pre-Islamic times, and a freed slave in Islam.

When the Messenger of Allah (P.B.U.H) proposed to Zaynab in pre-Islamic times, she was pleased and thought that he proposed to her for himself. However, when she knew that he proposed to her for Zayd, she disapproved of him and turned him down and said: I am the most honored of women of Quraysh and the daughter of your maternal aunt, I would never do that and I would not approve of him for myself. Similarly, her brother ʿAbdullah ibn Jaḥsh said the same.

Zaynab was a white and beautiful women, yet she was somehow acute.

﴿It is not for a believing man﴾. It refers to ʿAbdullah ibn Jaḥsh.

﴿Or a believing women﴾, refers to her sister Zaynab.

﴿When Allah and His Messenger decree a matter﴾

The Kūfī reciters and Ayyūb agreed that it should be recited with Yāʾ. This is the choice of Abū ʿUbayd, arguing that: to distinguish the feminine from the verb, and likewise, Hishām narrated, whereas the other reciters read it with Tāʾ.

﴿To have any other choice in that matter﴾, meaning: the right to choose, the recitation of the majority of reciters is (Khiyarah}, with Kasrah of Khā and Fatḥah of Yā, however, in As-Samayfa recited it with Sukūn of Yāʾ, and they are two tongues.

﴿Indeed, whoever disobeys Allah and His Messenger has clearly been ⌜far⌝ astray﴾, when this verse was revealed: Zaynab said: I have pleased, O Messenger of Allah, and attached her affair to the Messenger of Allah (P.B.U.H), and her brother did likewise. Zayd consummated his marriage

with her, and the Messenger of Allah gave her ten Dinars, sixty Dirhams, a veil, a cloak, a shirt, fifty Mudds of food, and ten Mudds of dates as gifts.

Ibn Zayd said: This verse was revealed about Umm Kulthūm bint ʿUqbah ibn Ab Mu'ayt. She was the first woman to emigrate, and she offered herself to the Prophet (P.B.U.H), and he replied: I accepted, then he married her to Zayd ibn Ḥārithah, hence she and her brother turned him down and said:

"We would like to be in-laws with the Messenger, but he married us to his slave," so Allah Almighty sent down this verse.

Qurʿān 33: 37: ﴿And remember, O Prophet, when you said to the one for whom Allah had done a favor……﴾

Afterwards, Zayd disliked Zaynab, so he wanted to divorce her. He came to Allah's Messenger (P.B.U.H) and said:

"O Messenger of Allah, I would like to leave my wife." The Prophet (P.B.U.H) said: "What is with you? Do you feel anything wrong about her?"

He replied: "No, By Allah, O Messenger of Allah, I have never seen anything from her except goodness, yet she boasts about me with her rank and hurts me with her tongue." Therefore, the Messenger of Allah said to him:

"Keep your wife and fear Allah."

Later on, Zayd divorced her. When her ʿIddah (period of waiting) was over, the Messenger of Allah (P.B.U.H) came to Zayd and said to him,

"There is no one I trust more to than you. Go to her and tell about me that I want to marry her."

Therefore, he went to her and found her kneading dough. He (Zayd) said, 'When I saw her, she became so great in my chest that I could not look at her when I knew that the Messenger of Allah had mentioned her. I turned my back on her and said: O Zaynab! Be rejoiced, the Messenger of Allah asks your hand in marriage, so she was happy with this news and declared: 'I will not do anything until I pray to my Lord, may He be glorified, and the Qurʿān was revealed:

﴿We gave her in marriage to you﴾, then the Messenger of Allah (P.B.U.H) married her and consummated his marriage with her, and he did not hold such a wedding-feast for any of his wives as he did for Zaynab. He held a wedding-feast with a sheep, and fed the people bread and meat all day long. (1)

That is what Allah stated in the verse:

﴿And ˹remember, O Prophet,˺ when you said to the one for whom Allah has done a favour﴾, meaning with Islam,

﴿And you ˹too˺ have done a favour}, with setting him free, that is, Zayd ibn Ḥārithah, ﴿﴿Keep your wife and fear Allah﴾, that is, Zaynab bint Jaḥsh, and she was the daughter of the paternal aunt of the Prophet (P.B.U.H),

﴿While concealing within yourself what Allah was going to reveal﴾, if he separates her, you will marry her.

According to ibn ʿAbbās: It means: Love her, while Qatādah said:

He wished to divorce her.

﴿And ˹so˺ you were considering the people﴾, ibn ʿAbbas and al-Ḥasan said: You feel ashamed of the people. It is also said:

"You fear that they may say that you ordered him to divorce her to marry her."

﴿Whereas Allah was more worthy of your consideration﴾,

ʿUmar, ibn Masʿūd, ʿĀʾishah and al-Ḥasan said:

No verse was revealed to the Messenger of Allah (P.B.U.H) that was more severe for him than this verse.

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(1) Narrated by Al-Nasāʾī, The Book of Marriage, Chapter on the Woman's Prayer and Asking for Her Lord 6/79, and Aḥmad 3/149-150 (12511) Al-Arnaʾūt said: Its chain of transmission is weak, and its text is Gharīb. Besides, Muʾmil ibn Ismāʿīl has a bad memory. It was narrated by a group of trustworthy narrators from Ḥammād ibn Zayd without his saying: So, the Messenger of Allah (P.B.U.H) saw his wife Zaynab, as if he entered it! Within a long Ḥadīth on the authority of Anas, Aḥmad 3/195-196 (13025) Ṣaḥīḥ on the condition of Muslim, he said: (When Zaynab's waiting period ended, the Messenger of Allah (P.B.U.H), said to Zayd: Go and mention it to me. He said: So he went until he came to her while she was fermenting her dough. It is great in my chest, until I can look at it and its chain of transmission is Ṣaḥīḥ.

[2278] Al-Ḥusayn ibn Muḥammad ath-Thaqafī informed me: Al-Faḍl ibn Al-Faḍl Al-Kanadī informed us: Abū Al-ʿAbbās al-Faḍl ibn ʾAqīl An-Naysābūrī informed us: Muḥammad ibn Sulaymān informed us: Abū Muʿāwiyah informed us, on the authority of Dāwūd ibn Abī Hind, on the authority of Ash-Shaʿbī, on the authority of Masrūq, that ʿĀʾishah (may Allah be pleased with her) said: had the Messenger of Allah (P.B.U.H) concealed something of what Allah has revealed to, he would have concealed their verse:

﴿While concealing within yourself what Allah was going to reveal﴾. (1)

Zayn ad-Dīn commented on this verse:

[2279] Abū ʿAbdullah ibn Fanjawayh informed me: Ṭalḥah ibn Muḥammad and ʿUbaydullah ibn Aḥmad ibn Yaʿqūb informed us: Abū Bakr ibn Mujāhid informed us: Ibn Abī Mahrān narrated to us: Muḥammad ibn Yaḥyá ibn Abī ʿUmar ʿAl-ʿAdanī informed us: Sufyān ibn ʿUyaynah said: We heard of ʿAlī ibn Zayd ibn Jud'ān, he would manifest it and repeat it, he said: ʿAlī ibn ʿAl-Ḥusayn asked me: What al-Ḥasan said concerning Almighty's statement:

﴿While concealing within yourself what Allah was going to reveal. And ⌜so⌝ you were considering the people, whereas Allah was more worthy of your consideration﴾?

I said: He answered: When Zayd came to the Prophet (P.B.U.H), O Messenger of Allah, I want to divorce Zaynab. He liked this and said:

"Keep your wife and fear Allah." ʿAlī ibn Al-Ḥusayn said: It is not like that. Allah had informed His prophet (P.B.U.H) that Zaynab would be one of his wives and Zayd would divorce her.

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(1) **[2278] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn ʿAqīl was not mentioned with Jarḥ or Taʿdīl, and his sheikh is weak, but the Ḥadīth is Ṣaḥīḥ as it will be stated below.

The authentication of Ḥadīth:

- Narrated by Muslim in Faith, Chapter on the Meaning of Allah's Saying: {And he certainly saw that ⌜angel descend⌝ a second time} [Qurʾān: 53: 13] (177). Similarly, at-Tirmidhī narrated it in the interpretation, chapter and from Surah Al-Ahzāb (3207, 3208).
- Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 22/13 on the authority of ʿĀʾishah.

When Zayd came and said: I want to divorce my Zaynab, the Prophet said to him: **"Keep your wife and fear Allah."** He says: Why did you say to him: Keep your wife and you knew she would be one of your daughters?"(1)

This interpretation is compatible with the recitation, where Allah Almighty revealed what he concealed, and Allah never fails His appointment.

Moreover, this will be affirmed by His statement:

﴿We gave her to you in marriage﴾.

Had the Messenger of Allah (P.B.U.H) concealed his love for her and that he would like to divorce her, Allah (may He be glorified and exalted) would not have concealed it, as He Almighty promised to reveal it.

This attests to the fact that the Messenger of Allah has been blamed for his saying: ﴿Keep your wife﴾, although he knew that she would be one of

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(1) **[2279] The assessment of the reliability of the chain of transmitters:**
- It includes Ṭalḥah ibn Muḥammad and ʿAlī ibn Zayd ibn Jadān are weak.

The authentication of Ḥadīth:
- Ibn Ḥajar, may Allah have mercy on him, said: Ibn Abī Ḥātim reported this story from the way of As-Suddī, so he narrated it in a clear and good context and his wording. Ḥārithah, his master, hated that, then she was satisfied with what the Messenger of Allah (P.B.U.H) did, so he married her to him. He kept his wife from him and to fear Allah, and people were afraid that they would reproach him and say: He married the wife of his son. He had adopted Zayd. In addition, it was reported through the route ʿAlī ibn Zayd on the authority of ʿAlī ibn Al-Ḥusayn ibn ʿAlī. He said Allah informed His Prophet, peace be upon him, that Zaynab will be one of his wives before he marries her. When Zayd came to him, they complained about her to him and said to him: ((Fear Allah and keep your wife with you)) Allah said: I have told you that I will marry you and you conceal In yourself what Allah reveals. At-Tirmidhī Al-Ḥākim elaborated on the authenticity of this narration and said: It is one of the jewels of hidden knowledge. As if he did not meet across the interpretation of As-Suddī that I have stated earlier, and it is the clearest context and the most correct attribution to it, due to the weakness of ʿAlī ibn Zayd ibn Jadān. See: ((Fatḥ al-Bar)) 8/523-524 chapter {while concealing within yourself what Allah was going to reveal. And ˹so˺ you were considering the people, whereas Allah was more worthy of your consideration} [Qurʾān: 33: 37]
- The same was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 13/22 on the authority of al-Hasan.

his wives, and concealing what Allah Almighty informed him where he felt ashamed to say to Zayd: Your wife will be my wife, and Allah knows best.

This is a good, authentic, and pleasing interpretation. In contrast, the other view does not defame the Messenger of Allah (P.B.U.H) since the man is not accountable for what he feels as long as he does not act accordingly. Then He said:

﴿So when Zayd totally lost interest in ˹keeping˺ his wife﴾, when Zayd had completed his aim with her.

﴿We gave her to you in marriage﴾,

Zaynab bint Jaḥsh, may Allah be pleased with her, used to boast to the other wives of the Prophet (P.B.U.H), saying, 'Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens."

[2280] Abū Bakr Al-Jawzaqī informed us: Abū 'Al-ʿAbbās Ad-Daghūlī informed us: Abū Aḥmad Muḥammad ibn ʿAbdul Wahhāb and Muḥammad ibn Qahzād informed us, on the authority of Jaʿfar ibn 'Awn, on the authority of al-Muʿllá ibn 'Irfān, that Muḥammad ibn Jaḥsh said: Zaynab and ʿĀʾishah boasted one another (may Allah be pleased with them}, so Zaynab said: I am the one whose marriage was revealed from the heaven.

ʿĀʾishah said: I am the one whom Allah declared my innocence when ibn Al-Muʿaṭṭil carried me on his mount.

Zaynab said: What did you say when you mounted it?

She replied: I said:

"Allah alone is sufficient as an aid for us and He is the most powerful Protector."

She said: It is the word of believers. (1)

(1) **[2280] The assessment of the reliability of the chain of transmitters:**
- Al-Haythamī said in ((Majmaʿ az-Zawāʿid)) 9/240 (15304): It includes Al-Mu'allā ibn ʿIrfān who is Matrūk.

The authentication of Ḥadīth:
- Narrated by aṭ-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 24/44-45.

[2281] ʿAqīl ibn Muḥammad informed me, that Al-Muʿāfá ibn Zakariyyā informed him, on the authority of Muḥammad ibn Jarīr, ibn Ḥumayd informed us: Jarīr informed us, on the authority of Mughirah, Ash-Shaʿbī said: Zaynab used to say to the Prophet (P.B.U.H): I have superiority over your wives with three qualities that no one of them has: My grandfather and yours are one, and Allah asked you to marry me from above the heaven, and the ambassador is Gabriel (P.B.U.H). (1)

﴿So that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce﴾, meaning their adopted sons.

﴿When the latter have no desire to keep them﴾, and they divorce them or die before them.

Al-Ḥasan said: The Arabs used to give the adopted son the same rights as the blood relatives, so Allah Almighty distinguished between the adopted son and the blood relatives, and stated for them that the wives of their adopted sons are not forbidden to them. That is why Allah Almighty said:

﴿So that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce﴾,

Which specifically excludes the adopted sons?

This custom (of adopting sons) was widespread among them.

﴿And Allah's command is totally binding﴾,

It means Allah's command will inevitably take place; and Allah decreed that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet (P.B.U.H).

Qurʿān 33: 38: ﴿There is no blame on the Prophet for doing what Allah has ordained for him﴾, meaning what Allah made it lawful for him.

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(1) **[2281] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; I did not find the compiler's sheikh. It also includes ibn Ḥumayd. In addition, al-Mughīrah is Mudallis and he made ʿanʿanah.

The authentication of Ḥadīth:
- Aṭ-Ṭabarī reported it in ((Jāmiʿ al-Bayān 14/22, on the authority of ash-Shaʿbī.

﴿That has been the way of Allah﴾,

Meaning, it is like the way of Allah. Sunnat occurs in the accusative by omitting the genitive particle.

﴿With those ˹prophets˺ who had gone before. And Allah's command has been firmly decreed﴾

﴿There is no blame on the Prophet for doing what Allah has ordained for him﴾, meaning what Allah made it permissible for him.

﴿That has been the way of Allah﴾,

It is said: Follow the way of Allah. According to another view: Sunnah occurs in the accusative on appealing, that is, follow the path of Allah.

Sunnat Allah in the previous prophets is that Allah would not blame them for what He made lawful for them.

Al-Kalbī and Muqātil said: Just as Allah made Dāwūd (Peace be upon him) marry the woman that he loved, so He did with Muḥammad (P.B.U.H) when He married him to Zaynab whom she appealed to him.

It is also said that the Sunnah here refers to marriage, because it is one of the practices of the Prophets.

﴿And Allah's command has been firmly decreed﴾, the command of Allah is a decree.

According to ibn ʿAbbās: He decreed that this woman would give birth to Solomon, who ruled over the world after his father David.

Qurʿān 33: 39: ﴿That is His way with those Prophets who deliver the messages of Allah﴾, in place of {Al-Lathina}, occurs in the genitive as an adjective of

﴿those ˹prophets˺ who had gone before﴾.

﴿And consider Him, and none but Allah﴾, they are not afraid of the blame of people in what Allah permitted for them and imposed on them.

﴿And sufficient is Allah as a ˹vigilant˺ Reckoner﴾.

Qurʿān 33: 40: It was revealed about those people who said that Muḥammad married the His son's wife:

﴿Muhammad is not the father of any of your men﴾,

Meaning: Muḥammad (P.B.U.H) is not the father of the one who did not give birth to him, so it is forbidden for him to marry his wife after he separated from her, that is, Zayd. However, he was the father of Abū al-Qāsim, aṭ-Ṭayyib, al-Muṭṭahir and Ibrāhīm.

﴿But is the Messenger of Allah and the seal of the prophets﴾, meaning: He was the Messenger of Allah (P.B.U.H).

﴿And the seal of the Prophets﴾, meaning: the last prophet, (1) whom Allah sealed the prophethood, so no prophet will follow him. If Muḥammad had a son, he would have been a prophet.

[2282] ʿAbdullah ibn Ḥāmid Al-Wazzān informed us: Makkī ibn ʿAbdān informed us, saying: ʿAbdul Raḥman informed us: Sufyān informed us, on the authority of az-Zuhrī that Muḥammad ibn Jubayr narrated from his father that the Prophet (P.B.U.H) said:

"I am Muḥammad and I am Ahmad, and I am Ḥāshir (the gatherer) at whose feet mankind will be gathered, and I am ʿAqib (the last to come) after whom there will be no Prophet." (2)

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(1) This verse states that there is no prophet after our Prophet Muḥammad (P.B.U.H), as narrated by Al-Bukhārī in al-Manāqib, chapter of the seal of the prophets (3534), and Muslim in the chapter on virtues, chapter of mentioning his being the seal of the prophets (2287), on the authority of Jābir ibn ʿAbdullah, may Allah be pleased with him, who said: The Messenger of Allah (P.B.U.H) said: ((My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophet)).

(2) **[2282] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, except for the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him.

The authentication of Ḥadīth:

- It was narrated by Al-Bukhārī in Al-Manāqib, in the chapter on the names of the Messenger of Allah (3532), and in the interpretation, in the chapter on His saying,

Al-Ḥasan, ʿĀṣim recited it with Fatḥah of Tāʾ as noun, that is: The seal of Prophets, as in His statement:

﴿Whose last sip will smell like musk﴾ [Qurʾān:83:26], meaning: The last of it. The other reciters read it with Kasrah of Tāʾ as subject, namely: He sealed the prophets.

﴿And Allah has ⌜perfect⌝ knowledge of all things﴾.

Qurʿān 33: 41: ﴿O believers! Always remember Allah often﴾

Ibn ʿAbbās said: Allah Almighty did not ordain any obligation except He made a known limit and excused the one who could do it, except remembrance. He did not sent an appointed term to which it ends and He did not excuse anyone in leaving it except the one who is insane. He commanded them to remember Him in all their cases.

Therefore, Allah Almighty said:

﴿When the prayers are over, remembers Allah—whether you are standing, sitting, or lying down﴾ [Qurʾān: 4:103]

He Almighty said: ﴿O believers! Always remember Allah often﴾, day and night, on land and sea, resident and on a journey, rich and poor, health and sickness, secret and public, and in any situation.

Mujāhid said: The one who remembers a lot never forgets His Lord.

[2283] ibn Fanjawayh informed us: ibn Shanabah informed us: Al-Firyābī informed us: ʿAmr ibn ʿUthmān informed us: my father informed me: ibn Lahīʿah informed us: Darāj informed us: on the authority of Abū al-Haytham, that Abū Saʿīd Al-Khudrī reported the Prophet (P.B.U.H) as saying: **"Remember Allah so much even if it is said someone is insane."** (1)

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the Most High: {…and giving good news of a messenger after me whose name will be Aḥmad…} [Qurʾān: 61: 6] (4896). Similarly, Muslim narrated it and Muslim in the Virtues, in the chapter on his names (2354), and Aḥmad in ((Al-Musnad)) 4/80 (16734), 4/81 (16748) and Mālik in ((Al-Muwaṭṭaʾ)) (1594), and ad-Dārimī in ((As-Sunan)) (2817).

(1) **[2283] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn Shanabah was not mentioned with Jarḥ or Taʿdīl, and Ibn Lahīʿah and Darāj in his Ḥadīth on the authority of Abū al-Haytham is weak.

Qurʿān 33: 42: ﴿And glorify Him morning and evening﴾.

Meaning: Pray for him, both in the ﴿morning﴾ and ﴿evening﴾, refers to the ʿAṣr (Afternoon) prayer according to Qatādah.

According to ibn ʿAbbās: It means ʿAṣr, Maghrib and ʿIshāʾ Prayers.

Mujāhid said: It refers to the statement of: Glory be to Allah, All praise is due to Allah, there is no god except Allah, Allah Akbar and there is no might nor power save in Allah the mighty and great, accordingly Tasbīḥ (glorification) is meant here to state types of Dhikr (remembrance of Allah).

This Dhikr can be said the aṭ-Ṭāhir (the purified), al-Junub (the one on major impurity, and al-Muḥdith (the one on minor impurity).

Qurʿān 33: 43: ﴿He is the One Who showers His blessings upon you﴾

For He is ever Merciful to believers.

As-Suddī said: The Children of Israel said to Moses: "Does our Lord pray?" Moses felt embarrassed about this. Accordingly, Allah Almighty revealed to him, "I am praying and my prayer is my Mercy, which encompasses everything in my life.".

It is said: He prays, He spreads fine remembrance among His servants.

Al-Akhfash said: Allah showers His blessings upon you.

﴿And His angels﴾, with forgiveness and supplication.

﴿So that He may bring you out of darkness and into light. For He is ever Merciful to the believers﴾. (1)

The authentication of Ḥadīth:

- Narrated by Aḥmad 3/68 (11653), 3/71 (11674), and Al-Arnaʾūt and al-Albānī graded it weak. See: ((Silsilat Al-Aḥādīth aḍ-Ḍaʿīfah)) 2/9 (517), and ((Ḍaʿīf al-Jāmiʿ as-Ṣaghīr)) (1108).

(1) Aṭ-Ṭabarī stated in ((Jāmiʿ al-Bayān)) 22/17: Allah, may He be glorified and exalted, says: And He was merciful to the believers in Him and in His Messenger that He would punish them while they were obedient to Him, and His commands were followed.

- Ibn Kathīr said: {For He is ever Merciful to the believers} [Qurʾān: 33: 43] meaning: in this world and the Hereafter. So He secured them from the greatest fear, and He commanded His angels to receive them with the glad tidings of victory in Paradise and

Anas ibn Mālik said: When the verse:

﴿He is the One Who showers His blessings upon you﴾, Abū Bakr said: Allah does not confine you with honor except you caused us to share you with it, thereupon, Allah Almighty revealed this verse.

Qurʿān 33: 44: Allah Almighty said: ﴿Their greeting﴾, meaning the greeting of the believers,

﴿on the Day they meet Him﴾, namely, upon seeing Allah, ﴿﴿Peace!﴾﴾, they send greetings to each other. And Allah Almighty protects them from all kinds of trials and adversities.

[2284] ibn Fanjawayh informed us: ibn Hibbān informed us: ibn Marwān informed us: My father informed me: Ibrāhīm ibn Īsá informed us: ʿAlī ibn ʿAlī informed us: Abū Ḥamzah Ath-Thamālī narrated to us concerning Almighty's statement:

﴿Their greeting on the Day they meet Him will be, ﴿Peace!﴾﴾, saying: the angels will greet them on the Day of Resurrection, giving them glad tidings when they are brought out of their graves. (1)

It is said: This will occur at death, and the possessive pronoun refers to the angel of death as a reference to what has not been mentioned.

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salvation from Hell. That is only because of His love and compassion for them. And in ((Ṣaḥīḥ Al-Imam Al-Bukhārī)) on the authority of the Commander of the Faithful, Umar ibn Al-Khaṭṭab, may Allah be pleased with him, that the Messenger of Allah (P.B.U.H), saw a woman from the captivity who had taken a boy for her and attached him to her breast and breast-fed him, so the Messenger of Allah (P.B.U.H) said: ((Do you see this woman throwing her child into the fire while she is able to That?)) They said: No. The Messenger of Allah, may Allah's prayers and peace be upon him, said: "By Allah, Allah is more merciful to His servants than this woman to her child."

- It was narrated by Al-Bukhārī in Book of Adab (good manners), Chapter on the Mercy of the Child (5999), and Muslim in Repentance, Chapter on the Ampleness of Allah's Mercy (2754).

(1) **[2284] The assessment of the reliability of the chain of transmitters:**

- It contains Al-Thamālī who is weak, as well as it contains whom I could not find.

The authentication of Ḥadīth:

- Besides the compiler, I could not find it anywhere else.

[2285] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn informed me: ʿAbdullah ibn Yūsuf ibn Aḥmad ibn Mālik informed us: ʻIsḥāq ibn Muḥammad ibn Al-Faḍl Az-Zayyāt informed us: Muḥammad ibn Saʿīd ibn Ghālib informed us: Ḥammād ibn Khālid Al-Khayyāṭ informed us: ʿAbdullah ibn Wāqid Abū Rajāʾ informed us, on the authority of Muḥammad ibn Mālik al-Bazzār commented on the verse:

﴿Their greeting on the Day they meet Him will be, ﴿Peace!﴾﴾, as saying: "When the angel of death will come to take out the soul of a believer, he will send his greeting to him." (1)

[2286] Al-Ḥusayn ibn Muḥammad informed me: Abū ʿAlī ibn Ḥabash al-Muqrīʾ informed us: ʿAbdul Malik Aḥmad ibn Idrīs al-Qaṭṭān in al-Raqqah narrated to us: ʿUmar ibn Mudrik al-Qaṣṣ informed us: Abū al-Aḥwaṣ Muḥammad ibn Ḥayyān al-Baghawī informed us: Ḥammād ibn Khālid al-Khayyāṭ informed us: Khalaf ibn Khalīfah informed us, on the authority of Abū Hāshim, on the authority of Abū al-Aḥwaṣ, on the authority of ibn Masʿūd said: When the angel of death comes to take the soul of the believer, he will say: Your Lord sends His greeting to you. (2)

﴿And He has prepared for them an honorable reward﴾, Paradise.

Qurʿān 33: 45-46: ﴿O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner*and a caller to ⌜the Way of⌝ Allah by His command, and a beacon of light﴾, He brings light to the people of this religion.

Jābir ibn ʿAbdullah said: When the verse:

﴿Indeed, We have granted you a clear triumph ⌜O Prophet﴾ [Qurʾān: 48:1], the companions (may Allah be pleased with them) said:

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(1) **[2285] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, in it the compiler's sheikh, and ʿAbdullah ibn Yūsuf whom I did not find.

The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else.

(2) **[2286] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ, including ʿUmar ibn Mudrik, a liar, and ʿAbdul Malik whom I could not find.

The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else.

"Rejoice, O Messenger of Allah, rejoice in this victory, is there anything for us?"

Qurʿān 33: 47: Allah Almighty said: ﴿Give good news to the believers that they will have a great bounty from Allah﴾. (1)

Qurʿān 33: 48: ﴿Do not yield to the disbelievers and the hypocrites. Overlook their annoyances﴾,

As a result of the verse of Fighting, this verse was abrogated.

﴿And put your trust in Allah. For Allah is sufficient as a Trustee of Affairs﴾.

Qurʿān 33: 49: ﴿O believers! If you marry believing women and then divorce them before you touch them﴾, meaning, before consummating marriage with them.

﴿They will have no waiting period for you to count﴾

If a woman is divorced before the marriage is consummated, she does not have to observe ʿIddah by menses or months.

﴿And so give them suitable˹ compensation﴾, meaning: Give them what they want.

According to ibn ʿAbbās (may Allah be pleased with him) "If the dowry was appointed, she would not be worthy of more than half, but if the dowry was not appointed, the husband should give her a gift according to his means." According to Qatādah: This verse is abrogated by the next verse:

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(1) Narrated by Al-Bukhārī in Al-Tafsīr (3854) on the authority of Qatādah, on the authority of Anas, and in it: His companions said, "Congratulations, what is ours?" So Allah revealed: {So He may admit believing men and women into Gardens under which rivers flow—to stay there forever—and absolve them of their sins. And that is a supreme achievement in the sight of Allah} [Qurʾān: 48:5]. Also, Aḥmad reported it in ((Al-Musnad)) 3/122 (12248) on the authority of Anas, and its chain of transmission is Ṣaḥīḥ according to the condition of the two Sheikhs, 3/ 215 (13269) on the authority of Qatādah on the authority of Anas, 3/252 (13664) on the authority of Ikrimah, on the authority of Anas, 3/173 (12802) on the authority of Qatādah, on the authority of Ikrimah.

- The investigator of Musnad Aḥmad said: This Ḥadīth has two chains of transmitters: the first: Qatādah, on the authority of ʿIkrimah, as a messenger, and its narrators are trustworthy, the men of the two Sheikhs, other than ʿIkrimah, who are the narrators of Bukharī. The second: Qatādah, on the authority of Anas, and its chain of transmission is Ṣaḥīḥ according to the conditions of the two Sheikhs.

﴿Pay half of the dowry﴾ [Qurʾān: 2: 237]

It is also stated that the command here is recommended, so pleasure is desirable while half of the dowry is obligatory.

﴿And let them go graciously﴾, and let them go with kindness.

This verse proves that divorce before marriage is not valid whether it is general or particular, unlike the people of the Kūfah.

[2287] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh said: ʿUbaydullah ibn Muḥammad ibn Shanabah informed us: ʿUbaydullah ibn Aḥmad ibn Manṣūr Al-Kisāʾī informed us: ʿAbdul Salām ibn ʿĀṣim Al-Rāzī informed us: Abū Zuhayr informed us: Al-ʿAjlaḥ informed us, that Ḥabīb ibn Abī Thābit said: I was sitting at ʿAlī ibn Al-Ḥusayn, so a man came to him and said: I said by the day I will marry so and so woman, she will be divorced, then he said: "Go and marry her, as Allah Almighty started with marriage before divorce. He said:

﴿O believers! If you marry believing women and then divorce them……﴾

[[Qurʾān:33:49], He did not say if you divorce them, you marry them.(1)

This is proven by:

[2288] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ad-Daynawayrī informed us: ʿUmar ibn Aḥmad ibn Al-Qāsim An-Nahāwndī informed us: Muḥammad ibn Ibrāhīm ibn Al-Mundhir an-Naysābūrī informed us in Mecca: Al-Rabīʿ ibn Sulaymān informed us: ʿAyyūb ibn Suwayd informed us: Ibn Abī Dhiʾb informed us, on the authority of ʿAṭāʾ, Jābir ibn ʿAbdullah reported the Messenger of Allah (P.B.U.H) as saying:

"There is no divorce before consummating marriage."(2)

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(1) **[2287] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including, the compiler's sheikh, and ʿAbd al-Salam who is acceptable, and I did not find anyone who followed him. In addition , it contains those who were not mentioned with anything.

The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else.

(2) **[2288] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including an-Nahawndī; he used to narrate Mawḍūʿ Ḥadīths from the trustworthy narrators. Additionally, his sheikh was criticized by al-Andalusī.

Qurʿān 33: 50: ﴿O Prophet! We have made lawful for you your wives to whom you have paid their ⌜full⌝ dowries﴾, their dowries.

﴿As well as those ⌜bondwomen⌝ in your possession, whom Allah has granted you﴾, such as Ṣafiyyah, Juwayriyyah and Māriyyah.

﴿And ⌜you are allowed to marry⌝ the daughters of your paternal uncles and aunts﴾, refers to ʿAbdul Muṭṭalib's women.

﴿And the daughters of your maternal uncles and aunts﴾, refers to Banū Zuhrah's women.

﴿Who have emigrated like you﴾, so those who did not emigrate from them, it is not lawful to marry her.

Ibn Masʿūd recited it: (Wallatī Hājarna} with Wāw.

[2289] ʿAqīl ibn Muḥammad informed me: Al-Muʿāfá ibn Zakariyyā informed us: Muḥammad ibn Jarīr informed us: Abū Kurayb informed us from ʿUbaydullah ibn Mūsá, on the authority of Isrāʾīl, on the authority of as-Suddī, on the authority of Abū Ṣāliḥ, that Umm Hānīʾ said: the Messenger of Allah proposed to me but I excused for him, so he excused me, then Allah Almighty said:

﴿We have made lawful for you your wives to whom you have paid their ⌜full⌝ dowries as well as those ⌜bondwomen⌝ in your possession, whom Allah has granted you. And ⌜you are allowed to marry⌝ the daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts, who have emigrated like you﴾.

She said: I became unlawful to him because I did not emigrate with him. (1)

The authentication of Ḥadīth:

- Narrated by Ibn Mājah, the book of divorce, chapter of no divorce before Marriage (2048) on the authority of Al-Miswar ibn Makhramah, and Al-Albānī graded it Ṣaḥīḥ.

(1) **[2289] The assessment of the reliability of the chain of transmitters:**

- It includes Abū Ṣāliḥ who is weak and used to narrate Mursal reports. Furthermore, I could not find the compiler's sheikh.

The authentication of Ḥadīth:

- Narrated by At-Tirmidhī, book of interpretation of the Qurʾān, chapter and from Surat Al-Ahzāb (3214), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ, I only know it from this route, from the Ḥadīth of as-Suddī.
- Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 22/21-22.

﴿And a believing woman﴾, meaning: We made lawful for you a believing woman.

﴿If she offered herself for the Prophet﴾, namely, without a dowry.

The Prophet (P.B.U.H) released Afiyyah in return for her dowry, even when he married her with the term, 'the gift'.

They said: Waiving dowry was limited to the Prophet (P.B.U.H). However, Ash-Shafiʿī holds that Allah Almighty gave marriage two names: An-Nikāḥ(marriage) and at-Tajwīj, so it is not valid with anyone other than them.

The scholars disagreed about the woman who offered herself to the Messenger of Allah (P.B.U.H), and does the Messenger of Allah (P.B.U.H) have a woman of this type at his home?

Prophet (P.B.U.H) had no woman who gave herself to him, nor did he have a woman without a marriage contract or captives under his right hand. However, Allah (may He be glorified) said:

﴿If she offered herself the Prophet﴾, conditional clause and apodosis.

According to another view: "There was a woman who offered herself to the Prophet (P.B.U.H), yet they differed over who she was."

It is said that she was Maymūnah bint Al-Ḥārith.

Ash-Shaʿbī said: She is Zaynab bint Khuzaymah, the mother of the poor, and a woman from the Anṣār.

According to ʿAlī ibn Al-Ḥusayn, aḍ-Ḍaḥāk and Muqātil: She was Umm Sharīk bint Jābir from the Banū Asad.

ʿUrwah ibn az-Zubayr held that she was Khawlah bint Ḥakīm ibn al-Awqaṣ.

﴿We know well what ⌜rulings⌝ We have ordained for the believers in relation to their wives﴾, meaning what We have made obligatory upon the believers concerning their wives.

Mujāhid said: It means Muslims cannot go beyond four wives. However, Qatādah said: It means that there is no marriage except through a guardian and two witnesses.

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Mujāhid said: It means that the Muslim cannot go beyond four wives. However, Qatādah said: It means that there no marriage except through a guardian and two witnesses.

﴿And those ˹bondwomen˺ in their possession﴾ refers to what they had in their possession of female slaves.

﴿As such, there would be no blame on you. And Allah is All-Forgiving, Most Merciful﴾,

This portion of the verse refers to the first part of the verse, that is,

﴿We have made lawful for you your wives﴾,

To whom you have paid their ˹full˺ dowries, through dowry,

﴿As well as those ˹bondwomen˺ in your possession, whom Allah has granted you﴾,

refers to those who offer themselves.

﴿As such, there would be no blame on you. And Allah is All-Forgiving, Most Merciful﴾.

Qurʿān 33: 51: ﴿It is up to you ˹O Prophet˺ to delay or receive whoever you please of your wives﴾, meaning: to delay.

﴿There is no blame on you if you call back any of those you have set aside﴾, ʿWhoever you wish, you may accept, and whoever you wish, you may decline.

The commentators differed on the meaning of this verse:

Abū Razīn and ibn Zayd said: This verse was revealed when some of the mothers of the believers felt jealous of the Prophet (P.B.U.H) and asked for more provision, whereupon, the Messenger of Allah (P.B.U.H) deserted them for a month until the verse of Takhyīr (giving them option) was

revealed and Allah (may He be glorified) commanded him to give them the choice between the world pleasures and the Hereafter, and to release whoever chooses the world and to keep those who choose Allah and His Messenger (P.B.U.H).

Based on this, they will be the mothers of the believers, and they should not been get married, and It is up to him to delay or receive whoever he wills, and they will be pleased with him.

Whether the Prophet (P.B.U.H) divided for them or not, or whether he preferred some of them over the other in sustenance, division and intercourse, or whether he equates between them in division except one of them, all the matter is up to him, he does whatever he wills.

This is one of his peculiarities (P.B.U.H), so they agreed and chose him, accepting this condition. The Messenger of Allah (P.B.U.H), Nevertheless, used to divide his time between them equally, except for one of his wives he wanted to divorce her, so she waived his rights in division and made her day for ʿĀʾishah (may Allah be pleased with her), she was Sawdah bint Zam'ah.

Manṣūr reported Abī Ruzayn as saying:

When the verse of giving the choice was revealed, the Prophet's wives feared that they get divorced, accordingly, they said:

O Prophet of Allah, appoint for us, of yourself and your property whatever you wish, and leave us as we are, so this verse was revealed.

Sawdah, Juwayriyyah, Ṣafiyyah, Maymūnah and Umm Ḥabībah were from those he delayed, and he would divide for them whatever he wills.

However, ʿĀʾishah, Ḥafṣah, Umm Salamah, Zaynab (may Allah be pleased with them all), he would equate between them, and he would not prefer anyone of them over the other. Thus, he delayed five and received four.

Mujāhid said: the Prophet (P.B.U.H) has the right to delay whoever you wish of them without divorce, and you receive whoever you want of them after you delayed her without holding a new contract.

According to ibn ʿAbbās: The Prophet (P.B.U.H) has the right to divorce whoever he wills and keep whoever he wills.

According to Al-Asan, the Prophet (P.B.U.H) has the right to leave the marriage of whoever he wants and to marry whoever he wants among the women of your Ummah.

He stated: If the Prophet (P.B.U.H) proposed to a woman, no man can propose to her until the Messenger of Allah (P.B.U.H) married her or leaves her.

Others said: The Prophet (P.B.U.H) has the right to accept whoever from the believing women who offered themselves to him, so he can either accept whoever he wishes from them or leave her to him.

Hishām ibn ʿUrwah narrated from his father that ʿĀʾishah (may Allah be pleased with her) would disgrace those women who offered themselves to the Messenger of Allah (P.B.U.H), saying:

Is not a woman ashamed to offer herself to a man without a dowry? Allah the Exalted and Glorious revealed this verse. At this, ʿʿĀʾishah (may Allah be pleased with her) said:

"It seems to me that your Lord hastens to satisfy your desire."

﴿And whomsoever you desire of those whom you have set aside, it is no sin on you to receive her again﴾, refers to the Prophet's wives, meaning: There is no blame on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.

According to ibn ʿAbbās: It means if one of your wives whom you married died, or you released her, so I have permitted you to replace her for whoever you will of women. That is legal for you. It is not permissible for you to increase the number of your wives.

﴿This﴾, refers to what was mentioned above.

﴿That is more likely that they will be content, not grieved and satisfied with what you offer them all. Allah ⌜fully⌝ knows what is in your hearts﴾,

Meaning, if they know that Allah has stated that there is no sin on you regarding the division of your time. The choice is yours, and if you don't want, there is no sin on your part. You should divide your time if you wish, or you do not need to divide it. You are not sinful to split your time.

Therefore if you divide your time between them, this will be your choice, and not a duty enjoined upon you. They will feel happy because of that and recognize your favor towards them in sharing your time equally among them. In addition, you will be fair to them all.

﴿Allah ˹fully˺ knows what is in your hearts﴾, He knows that you are more inclined towards some of them than others, which you cannot avoid.

﴿And Allah is All-Knowing, Most Forbearing﴾.

Qurʿān 33: 52: The reciters of al-Baṣrah recited it with Tāʾ, while the other reciters read it with Yāʾ.

﴿It is not lawful for you O Prophet to marry more women after this﴾,

Having given them the choice, they chose you after these nine women. After they chose Allah, His Messenger and the Hereafter, Allah commanded his prophet not to marry women other than them.

This is the view of ibn ʿAbbās and Qatādah.

ʿIkrimah and aḍ-Ḍaḥāk said: It means it is not lawful for you to marry women except those who have been permitted to you, that is, what Allah Almighty stated in verse: ﴿We have made lawful for you your wives….﴾

[Qurʾān: 33: 50] Then he said, "Morelous marriage is not legal after the description we have given you.".

Dāwūd ibn Abū Hind reported from Muḥammad ibn Abī Mūsá, on the authority of Ziyād-a man from the Ansār-he said: I said to Ubay ibn Kaʿb: What if the Prophet's wives died, is it lawful for the Messenger of Allah to marry? He replied: What prevents him from doing so and what makes this unlawful from him?" I replied: The Almighty's saying:

﴿It is not lawful for you ˹O Prophet˺ to marry more women after this﴾, so he said: "We made lawful for you some types of women, saying:

﴿O Prophet! We have made lawful for you your wives to whom you have paid their ˹full˺ dowries…﴾ the verse, then He said to him:

﴿It is not lawful for you ˹O Prophet˺ to marry more women after this﴾.

Abū Ṣāliḥ said: the prophet (P.B.U.H) was commanded not to marry neither a Bedouin nor an Arabian woman, and marry all of the women of his family i.e. the daughters of his paternal uncles and aunts, and the daughters of his maternal uncles and aunts whatever he wills even if they were three hundred women.

Mujāhid and Saʿīd ibn Jubayr said: It means It is not permissible for you to marry non-Muslim women, as for Jewish, Christian and polytheist women. They are not worthy of being mothers of believers.

Abū Razīn stated that you are not allowed to marry bonds women after that, that is, to marry bonds women after that.

﴿Nor can you replace any of your present wives with another﴾, Mujāhid and Abū Razīn stated that it is not lawful to exchange a Muslim woman for a woman from among the Jews, Christians and polytheists.

﴿Even if her beauty may attract you-except those ˹bondwomen˺ in your possession﴾, referring to the unbelieving female captives or bondswomen.

According to aḍ-Ḍaḥāk: In other words, it is not legal for you to divorce and marry other women that are bound to your bond. Therefore, it was unlawful for the Messenger of Allah to divorce those women who were in his bond. This is because Allah made them mothers of believers and made it unlawful for them to cling to someone other than him when they chose him. However, marrying someone other than them was not forbidden to him, rather it was permissible for him, as stated in the following report:

[2290] ʿAbdullah ibn Ḥāmid informed us: Aḥmad ibn Muḥammad ibn ʻAl-Ḥasan informed us: Muḥammad ibn Yaḥyá informed us: ʿĀṣim informed us, on the authority of ibn Jurayj, on the authority of ʿAṭāʾ, that ʿĀʾishah (may Allah be pleased with her) said: the Messenger of Allah (P.B.U.H) did not die until women have been made permissible for him.

Ibn Zayd said: The Arabs during the Pre-Islamic days used to exchange their wives, namely, one would give his wife to another man and vice versa, whereupon, Allah (may He be glorified) said:

﴿Nor can you replace any of your present wives with another﴾,

In other words, it is not permitted to exchange wives, meaning to give someone your wife and take theirs, except for what you possessed of bondswomen, so it is not wrong to replace them. As for free women, it is not legal for you to do that. (1)

[2291] Abū Muḥammad ʿAbdullah ibn Ḥāmid Al-Aṣfahānī (may Allah have mercy upon them), said: Aḥmad ibn Muḥammad ibn Yaḥyá Al-Abīdī informed us: Aḥmad ibn Najdah informed us: Al-Ḥimānī informed us: ʿAbdul Salām ibn Ḥarb informed us, on the authority of Isḥāq ibn ʿAbdullah ibn Abī Farwah, on the authority of Zayd ibn ʿAslam, on the authority of ʿAṭāʾ ibn Yasār, that Abū Hurayrah said: In the Jāhiliyyah (day of ignorance) the man used to say to another man: Exchange me for your wife, and I will exchange you for my wife, leave your wife for me and I will leave mine for you. Therefore, Allah Almighty revealed:

﴿Nor can you replace any of your present wives with another﴾. Then, ʿUyaynah ibn Ḥiṣn entered upon the Messenger of Allah (P.B.U.H) while ʿĀʾishah (may Allah be pleased with her) was with him, he entered without permission, so the Prophet (P.B.U.H) said to him: "O ʿUyaynah, where is permission?" He replied: "O Messenger of Allah, I have never sought permission from a man from Muḍar since I reached maturity, then he said: "Who is the little rosy one who sits beside you?"

(1) **[2290] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh was not mentioned with Jarḥ or Taʿdīl, and ʿĀṣim, perhaps he is oblivious.

The authentication of Ḥadīth:
- Narrated by At-Tirmidhī in the interpretation of the Qurʾān, a chapter from Surah Al-Aḥzāb (3216). Abū ʿĪsā said: This is a Ḥadīth is Ḥasan Gharīb. 180 (25467), Al-Albānī said: This Ḥadīth was narrated through a Ṣaḥīḥ chain of transmission.

The Prophet (P.B.U.H) said: **"This is ʿĀʾishah, the mother of the believer."** At this, ʿUyaynah said: Should I waive for you for the most beautiful of woman, he meant, his wife?" the Messenger of Allah (P.B.U.H) said: **"Surely, Allah (may He be glorified and exalted) had forbidden this."**

When he went out, ʿĀʾishah said: "Who is this, O Messenger of Allah (P.B.U.H)? He said: **"This is a fool and obeyed man; however, he is the master of his people."** (1)

Ibn ʿAbbās commented on the verse:

﴿Even if her beauty may attract you﴾, this refers to Asmāʾ bint ʿUmays al-Khathʿamiyyah, the wife of Jaʿfar ibn Abī Ṭālib.

The verse proves that it is permissible to look at a woman whom you would like to marry, and the reports came in support of this view.

[2292] ʿAbdullah ibn Ḥāmid informed us: Muḥammad ibn Jaʿfar Al-Maṭīrī informed us: ʿAbdul Raḥman ibn Muḥammad ibn Manṣūr informed us, informed us: ʿAbdul Raḥman ibn Mahdī informed us: on the authority of Sufyān, on the authority of ʿĀṣim al-Aḥwal, that Bakr ibn ʿAbdul Ḥamīd Al-Muzanī said: Al-Mughīrah ibn Shuʿbah wanted to marry a woman, so the Prophet (P.B.U.H) said to him:

"Then look at her, for it is better that there should be love between you." (2)

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(1) **[2291] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak.

The authentication of Ḥadīth:
- Narrated by Ibn Abī Shaybah 8/381 (25735). And what was narrated on the authority of Uyaynah ibn Hiṣn in the following Ḥadīth - despite its weakness - is not an alteration, but he despised ʿĀʾishah because she was a girl, and he said this. Ibn Ḥajar said: It was narrated by Saʿīd ibn Manṣūr on the authority of Abū Muʿāwiyah, on the authority of Al-Aʿmash, on his authority as Mursal, and its men are trustworthy. Similarly, Aṭ-Ṭabarānī reported it as Mutaṣil in another chain of transmission on the authority of Jarīr.

(2) **[2292] The assessment of the reliability of the chain of transmitters:**
- It contains the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him, and ʿAbd al-Raḥmān ibn Muḥammad is controversial.

The authentication of Ḥadīth:
- Narrated by an-Nasāʾī in Marriage, Chapter on the Permissibility of Looking Before Marriage 6/69 (70), and Ibn Mājah in Marriage, in the Chapter of Looking at a

[2293] ʿAbdullah ibn Ḥamid informed us: Muḥammad ibn Jaʿfar informed us: ʿAlī ibn Ḥarb informed us: Abū Muʿāwiyah informed us: Al-Ḥajjāj ibn ʻArṭ'ah informed us on the authority of Sahl ibn Muḥammad ibn Abī Ḥathmah, that his uncle Sulaymān ibn Abī Hathmah (1) said: I have seen Muḥammad ibn Maslamah chasing Thabitah bint aḍ-Ḍaḥāk in on a city street, so I said: Why are doing so? I replied: "I heard the Messenger of Allah (P.B.U.H) saying:

"If Allah fated for anyone of you to propose to a woman, no blame to look at her." (2)

[2294] ʿAbdullah ibn Ḥāmid informed us: ʿĀmir ibn Muḥammad

Woman If He Wants to Marry Her (1866) and At-Tirmidhī in Marriage, Chapter on Looking at the Betrothed (1087), and Aḥmad in ((Al-Musnad)) 40/244 – 245 (18137), 4/246 (18154), and al-Dārimī in Marriage (2218) and see: ((Silsilat al-Aḥādīth as-Ṣaḥīḥah)) by Al-Albānī 1/198 (96).

(1) A notice: This is how the chain of transmission was mentioned in the manuscript: Al-Ḥajjāj ibn Arṭāh, on the authority of Sahl ibn Abī Hathmah, on the authority of his uncle Sulaymān ibn Abī Hathmah, and by reviewing the Ḥadīth books, it became clear that it contradicts the narrations that were mentioned by Aḥmad 3/493 (16028) 4/225 (17976), so all Methods: On the authority of Ḥajjāj ibn Arṭāh, on the authority of Muḥammad ibn Sulaymān ibn Abī Ḥathamah, on the authority of his uncle Sahl ibn Abī Ḥathamah, on the authority of Muḥammad ibn Maslamah, and Muḥammad ibn Sulaymān ibn Abī Ḥathamah, acceptable.

- And by reviewing the men's books, it became clear that there is no name of Sulaymān ibn Ḥathmah among those who narrated on the authority of Muḥammad ibn Maslamah. Instead, he is Sahl ibn Abī Ḥathamah. Moreover, I found Sulaymān ibn Ḥathamah among those who narrated from his uncle Sahl ibn Abī Ḥathamah. Similarly, his son Muḥammad ibn Sahl ibn Abī Ḥathamah narrated from him. Perhaps, it is a mistake or mispronunciation from the transcriber because it changing in Names and the more correct is the first view, and Allah knows best. See ((Tahdhīb at-Tahdhīb)) by ibn Ḥajar 9/4555, 4/248, 9/177, and ((Al-Iṣābah)) by ibn Ḥajar 7/549.
- What is meant here is that he catches her with his sight, and this is explained with what Aḥmad narrated: Sahl said to him: Do you look to her and you are one of the companions of Muḥammad (P.B.U.H), so He replied: I heard the Messenger of Allah (P.B.U.H)…..the Ḥadīth, see: ((Musnad of Aḥmad)) 4/225 (17976).

(2) **[2293] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh. I also includes ibn Arṭaʾah who had many mistakes.

The authentication of Ḥadīth:

- Narrated by Aḥmad in ((Al-Musnad)) 4/225 (18006). Moreover, Ibn Mājah narrated it (1854) on marriage.

informed us: Bishr ibn Mūsá informed us: Al-Ḥumaydī informed us: Sufyān informed us: Yazīd ibn Kaysān Al-Yashkurī informed us: On the authority of Abū Ḥāzim, that Abū Hurayrah said: A man would like to marry a woman from the Anṣār, so the Messenger of Allah (P.B.U.H) said to him:

"Look at her, as there is something in the eyes of the Anṣār." (1)

Al-Ḥamādī said: It means that their eyes were small.

﴿And Allah is ever Watchful over all things﴾, meaning: A sustainer.

Qurʿān 33: 53: ﴿O believers ! Do not enter the homes of the Prophet without permission ⌜and if invited⌝ for a meal, do not ⌜come too early and⌝ linger until the meal is ready. But if you are invited, then enter ⌜on time⌝. Once you have eaten, then go on your way, and do not stay for casual talk. Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you ⌜believers⌝ ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah﴾.

The majority of commentators stated that this verse was revealed at Zaynab's banquet.

Anas ibn Mālik said:

I was the best informed among the people regarding the Ḥijāb (veil and seclusion). Ubayy ibn Kaʿb used to ask me about it.

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(1) **[2294] The assessment of the reliability of the chain of transmitters:**

- It includes the compiler's sheikh, and the sheikh of his sheikh was not mentioned with Jarḥ or Taʿdīl, and Yazīd ibn Kaysān made had many.

The authentication of Ḥadīth:

- It was narrated by Muslim (2552) in The Book of Marriage, and An-Nasāʾī on marriage 6/77 (3246, 3247) and he said: I found this Ḥadīth in another place on the authority of Yazīd ibn Kaysān, that Jābir ibn ʿAbdullah had narrated it, and the correct view is that it is Abū Hurayrah. Similarly, Aḥmad narrated it in ((Al-Musnad)) 2/286 (7829), 2/299 (7966). See also: ((Silsilat Al-Aḥādīth aṣ-Ṣāḥīhah)) by Al-Albānī 1/197 (95).

When the Messenger of Allah (P.B.U.H) consummated his marriage with Zaynab bint Jaḥsh, He made a banquet of dates and Sawīq and slaughtered a sheep and my mother Umm Sulaym sent to him a Ḥays in stones, so the Prophet (P.B.U.H) ordered me to invite his companions to eat, so I invited them, the people would come eating and going out out, then the other people would come eating and going out.

A banquet of bread and meat was prepared on the occasion of the marriage of the Prophet (P.B.U.H) to Zaynab bint Jaḥsh. I was sent to call the people (to the banquet), and so the people started coming (in groups). They would eat and leave. Another batch would come, eat and leave. So I kept inviting people till I found nobody. Then I said, "O Allah's Prophet! I do not find anybody to invite." He replied, "Carry away the remaining food." Then a batch of three men stayed in the house chatting. The Prophet (P.B.U.H) left and headed towards Aisha's dwelling and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and Allah's mercy be on you too." How did you find your wife? May Allah bless you. Then he returned to the dwelling places of all his other wives and said to them the same as he addressed to Aisha. They responded to him the same way Aisha had responded to him. Then the Prophet (P.B.U.H) returned and found a group of three still in the house chatting. The Prophet was shy person, so he stepped out (for the second time) and moved towards Aisha's dwelling place. I do not remember whether I informed him that the people had walked away. So he returned and as soon as he entered the gate, he drew the curtain between me and him. The verse of Al-Hijab was revealed.

According to Qatādah and Muqātil: This verse was revealed at the house of Umm Salamah, a group entered upon him and her and ate then they kept sitting and chatting for long, so that the Messenger of Allah (P.B.U.H) got hurt and he was very she told them to leave, however, Allah is not shy of the truth, therefore, Allah sent down:

﴿O believers! Do not enter the homes of the Prophet without permission ˹and if invited˺ for a meal﴾, you are invited for ﴿a meal﴾, so you are given permission to eat it.

﴿Unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation﴾.

There are two different tongues about it: Annā and Innī with Kasrah and Fatḥah of Alif and, such as Alāʾ and Miʿāʾ and the plural of them is Anāʾ, such as Alāʾ (graces) and Amʿāʾ (intestines)', the plural of them is Anā, Yaʿnā and Inā (period of time), with Kasrah of Alif and Qaṣr (shortening), and Anāʾ with Fatḥah of Alif and Madd (lengthening).

Al-Ḥuṭayʾah composed:

I offered a meal for dinner to Suhayl

And waited for a long time.

Ash-Shaybānī composed also:

Kisrā is killed by his sons

As the welder does, with swords.

Death has struck him

And everyone has a day to die

There is another tongue in it: Āna Yaʾn Āynan

According to ibn ʿAbbās:

The verse refers to some of the believers who used to wait for the food of the Messenger of Allah (PBUH), so they entered before the meal time, ate, and left.

Due to the likelihood that the Messenger of Allah (P.B.U.H) would be hurt by this, the verse has been revealed.

It was revealed because this would hurt the Messenger of Allah (P.B.U.H). (Ghaya) is used as a circumstantial phrase in the accusative.

﴿But if you are invited, then enter ⌜on time⌝. Once you have eaten, then go on your way﴾, so disperse and leave his home.

{And do not stay for casual talk}, it takes the place of genitive, referring at His statement:

﴿Do not ˹come too early and˺ linger until the meal is ready﴾, and

﴿Without sitting for a talk﴾,

Those three people stayed behind and chatted, and forgot themselves to such an extent that they inconvenienced the Messenger of Allah (P.B.U.H) as Allah states:

﴿Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth﴾,

Meaning: Allah is not ashamed to compel you to follow the truth.

[2295] Abū ʿAl-Qāsim Al-Ḥasan ibn Muhammad ibn Ḥabīb (may Allah have mercy on Him) narrated to us during the month of Rabīʾ al-Awwal in the year eighty-eight and three hundred: Abū Mūsá ʿUmar ibn Mūsá ibn ʿAl-Ḥusayn told us: Abū ʿAwānah Yaʾqūb ibn Isḥāq informed us: Abū ʿAmr ʿʿUthmān ibn Khurraz Al-Anṭākī informed us, saying: ʿAmr ibn Marwān ibn Marzūq informed us: Abū Juwayriyyah ibn Asmāʾ informed us that this verse has been recited to Abī Ḥakīm, thus, he said: This is an etiquette that ʿAllah Almighty polished the troublesome. (1)

[2296] I heard al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn saying: I heard Muḥammad ibn ʿAbdullah ibn Muḥammad saying: I heard al-Ghalabī saying: I heard ibn ʿĀʾishah saying: It is enough for the troublesome is that Allah did not stand with them and said:

﴿Once you have eaten, then go on your way, and do not stay for casual talk﴾ (2)

[2297] ʿAbdullah ibn Ḥāmid informed us: Muḥammad ibn Yaʿqūb ibn Sinān Al-Qazāz informed us: ʿAshhal ibn Ḥātim informed us: Ibn ʿAwn

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(1) **[2295] The assessment of the reliability of the chain of transmitters:**
- It contains the compiler's sheikh. it was said: He was criticized by al-Ḥākim.
The authentication of Ḥadīth:
- See: ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al-Qurtūbī 14/224.

(2) **[2296] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Ghalābī who was criticized.
The authentication of Ḥadīth:
- Besides the compiler, I could not find it anywhere else.

informed us, on the authority of ʿAmr ibn Saʿīd, on the authority of Anas ibn Mālik, said: I was with the Prophet while he was passing by his wives, so he came to a woman whom he laid down for rest at her, so he found some people at him, so the Prophet (P.B.U.H) went to fulfill some of his needs, then he came and they went out, then he entered and drew a screen between me and him, he said: I spoke to Abū Ṭalḥah about this, so he said: If it was so, Allah would send down a revelation concerning this.

A short while later, the verses of Ḥijāb were revealed. (1)

[2298] ʿAbdullah ibn Ḥāmid informed me that Al-Ḥasan ibn Yaʿqūb narrated to that Yaḥyá ibn Abī Ṭālib informed us: ʿAbdul Wahhāb informed us, saying: Ḥumayd informed us, ʻAnas reported ʿUmar as saying:

"I said, "O Allah's Messenger (P.B.U.H)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe their veils." Then Allah revealed the Verses of Al- Ḥijāb. (2)

[2299] Muḥammad ibn ʿAbdullah ibn Ḥamdūn (may Allah have mercy on him) informed us that Aḥmad ibn Muḥammad ibn ʻAl-Ḥasan Ash-Sharqī informed us: Muḥammad ibn Yaḥyá informed us: Yaʿqūb ibn Saʿd informed us: My father

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(1) **[2297] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters is weak due to the weakness of Muḥammad ibn Sinān.

The authentication of Ḥadīth:
- It was narrated by at-Tirmidhī in the interpretation, chapter of Surat al-Aḥzāb (1317), he said: Ḥadīth is Gharib; we do not know it except from this route.

(2) [2298] : The assessment of the reliability of the chain of transmitters:
- Its chain includes the compiler's sheikh; neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:
- Narrated by Al-Bukharī in prayer, in the chapter on what came about the qiblah (402), the interpretation in the chapter on his saying: {You mayʾ take the standing-place of Abraham as a site of prayer} [Qurʾān: 2: 125] (4483) and in the chapter on his saying: {O believers! Do not enter the homes of the Prophet without permission} [Qurʾān: 33: 53] (4790), and Muslim in ((the virtues of the Companions)) in the chapter on The virtues of Omar (2399), Aḥmad in ((Al-Musnad)) 1/23-24 (157, 160), and al-Tabari in ((Jāmiʿ al-Bayan)) 22/38, 39. From a path, on the authority of Ḥamīd, on the authority of Anas; and I did not find in the books of Ḥadīth like the compilers chain of transmitters mentioned her.

informed us, saying: On the authority of Ṣāliḥ, on the authority of ibn Shihāb: ʿUrwah ibn Az-Zubayr narrated to me that ʿĀʾishah (may Allah be pleased with them) said: ʿUmar ibn Al-Khaṭṭāb used to say to the Messenger of Allah:

"ʿUmar ibn al-Khaṭṭab used to say to Allah's Messenger (P.B.U.H) You're your wives to draw a veil." But he did not do that. The wives of the Prophet (P.B.U.H) answered nature's call at night in Medina. One day, Sawdah bint Zam`ah stepped out, and she was a tall woman. `Umar ibn al-Khaṭṭab saw her while in a council, so he said, "I recognize you, Sawdah. He was keen that the verses of Ḥijāb will be sent down, therefore, Allah Almighty sent down the verses of Ḥijāb. (1)

[2300] ʿAbdullah ibn Ḥāmid informed us: Muḥammad ibn Yaʿqūb informed us: ʿAl-Ḥasan ibn ʿAlī ibn ''Affān informed us: Abū ʿUsāmah informed us, on the authority of Mujālid ibn Saʿīd, that ʿĀmir said: ʿUmar (may Allah be pleased with them) passed by the wives of the Prophets (P.B.U.H) while he was with the Prophets at the Mosque, so he said to them, draw a veil, since you have a virtue as your husband has a virtue. A short while later, the verses of veiling (Ḥijāb) were revealed. (2)

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(1) **[2299] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh. Neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:
- It was narrated by Al-Bukharī in Ablution, in the chapter on women going out to excrete (146) and in Permission, in the chapter on the verse of veiling (6240), and Muslim in Peace, in the chapter on the permissibility of women going out to relieve a person's need (2170). Similarly, Aḥmad narrated it in ((Al-Musnad)) 6/223 (25866), 6/271 (26331), and aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/39. In the Ḥadīth, there is a clear merit of ʿUmar, may Allah be pleased with him, as the Qurʾān was revealed in agreement with his opinion, as he said, may Allah be pleased with him: I agreed with my Lord in three: the position of Abraham, the veil, and the prisoners of Badr. Furthermore, the Ḥadīth urge the people of virtue and the elders about their interests, and advise them and repeat that to them. And in it is the permissibility of a woman leaving her husband's house to fulfill her needs to the usual places for that. And Allah knows best.

(2) **[2300] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Mujālid ibn Saʿīd is not strong. Neither impugnment nor validation was raised about the compiler's sheikh.

ʿAṭāʾ ibn As-Sāʾb reported from Abū Wāʾil that ibn Masʿūd said: ʿUmar ʻAl-Khaṭṭāb (may Allah be pleased with him) ordered the wives of the Prophet (P.B.U.H), so Zaynab said: You are jealous of us while the revelation descends in our houses?" Whereupon, Allah Almighty revealed:

﴿And when you ˹believers˺ ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs….﴾. (1)

Regarding the revelation of the veil verses:

[2301] ʿAqīl ibn Aḥmad informed us that Muʿāfá reported to him: Muḥammad ibn Jarīr narrated to me, Yaʿqūb ibn Ibrāhīm informed us, Hāshim informed us, on the authority of Layth, on the authority of Mujāhid that the Messenger of Allah (P.B.U.H) used to eat with some of his companions, so the hand of one of them touched the hand of ʿĀʾishah (may Allah be pleased with her), and she was with them, hence the Prophet (P.B.U.H) hated this, whereupon, Allah Almighty revealed the verses of Ḥijāb. (2)

[2302] Abū ʿAbdullah Muḥammad ibn Aḥmad ibn ʿAlī Al-Muzakkī (may Allah have mercy on him) while I was reading at him, he said: Abū al-ʿAbbās Aḥmad ibn al-Ḥusayn al-Māsarjisī, Shaybān ibn Farrawḥ al-ʿAylī informed us, Jarīr ibn Jarīr ibn Ḥāzim informed us that Thābit ibn ʻAslam informed us, on the

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(1) The assessment of the reliability of the chain of transmitters:
- Its chain of transmission is Ḥasan.

The authentication of Ḥadīth:
- Narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/38, 40, on the authority of Ibn Masʿūd.
- See: ((Majmaʿ az-Zawāʿid)) by Al-Haythamī 9/67 (14430), he said: It was narrated by Aḥmad, Al-Bazzār and Aṭ-Ṭabarānī. Likewise, it includes Abū Nahshal, whom I did not know. However, the rest of its narrators are trustworthy.

(2) **[2301] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, including the compiler's sheikh no Jarḥ or Taʿdīl was raised about him, and Ibn Abī Sālim had confused so his Ḥadīth was rejected.

The authentication of Ḥadīth:
- Narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/39.
- Al-Haythamī said: Aṭ-Ṭabarānī narrated it in Al-Awsaṭ, and its narrators are the men of Ṣaḥīḥ, except for Mūsá ibn Abī Kathīr, and he is trustworthy.

authority of Anas ibn Mālik, I used to enter upon the Messenger of Allah without permission, one day I came to enter upon him, however, so he said:

"Stay where you are. After you left, it was revealed that none would be entered without permission." (1)

﴿And it is not right for you﴾, It is not fitting for you.

﴿o annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah﴾, this verse:

"This was revealed concerning a man who said: 'Had the Messenger of Allah (P.B.U.H) died, I would have married ʿĀʾishah bint Abī Bakr.

[2303] ʿAqīl ibn Muḥammad informed me that Al-Muʾāfá ibn Zakariyyā informed us that Muḥammad ibn Jarīr informed us that ʿAbdul Wahhāb informed us that Dāwūd informed us, on the authority of ʿĀmir that the Prophet (P.B.U.H) had possessed Qutaylah bint ʿal-Aṣhʿath ibn Qays and did not have intercourse with her, then ʿIkrimah ibn Abī Jahl married her later, so Abū Bakr was much grieved at this, so ʿUmar said to him:

"O successor of the Messenger of Allah, she was not one of her women, since the Messenger of Allah did not give her the choice nor command her to wear the Ḥijāb, and He disavowed her when she turned back to her people. Thus, Abū Bakr calmed down and was able to rest assured. (2)

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(1) **[2302] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is Ḥasan.

The authentication of Ḥadīth:
- ((Al-Adab Al-Mufrad)) by Al-Bukharī (p. 281) (807), and Al-Albānī said: Its chain of transmission is Ṣaḥīh. See: ((Majmaʿ az-Zawāʿid)) by Al-Haythamī 7/93 with the wording: On the authority of Anas, he said: When the verse of Hijab was revealed, I came to enter as I used to enter, so the Messenger of Allah (P.B.U.H) said to me: Behind you, my son. Al-Haythamī said: He has Ḥadīth in the Sahih other than this. It was narrated by Abū Yaʿlá, and in it is al-Alawi's narration, which is weak.

(2) **[2303] The assessment of the reliability of the chain of transmitters:**
- It includes the compiler's sheikh, for whom I could not find a biography. In addition, It has Mursal narrations by Ash-Shaʿbī.

The authentication of Ḥadīth:
- I didn't find it.

Maʿmar reported, on the authority of Az-Zuhrī that al-ʿĀliyah bint Ẓibyān whom the Prophet (P.B.U.H) had divorced, married a man and gave birth to a son. This happened before the prophet's wives (P.B.U.H) were forbidden.

Qurʿān 33: 54: ﴿Whether you reveal something or conceal it, surely Allah has ⌜perfect⌝ knowledge of all things﴾.

Qurʿān 33: 55: ﴿There is no blame on the Prophet's wives ⌜if they appear unveiled⌝ before their fathers…..﴾

According to ibn ʿAbbās, when the verses of Ḥijāb were revealed, the fathers, the sons, and the relatives of the Messenger of Allah (P.B.U.H) said: "We should also speak to them from behind a veil, Allah (May He be glorified) revealed:

﴿There is no blame on the Prophet's wives ⌜if they appear unveiled⌝ before their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their fellow ⌜Muslim⌝ women, and those ⌜bonds people⌝ in their possession﴾,

Meaning: No blame for them if they did not observe Ḥijāb in front of them and those previously mentioned kinds of people can see them.

According to Mujāhid: No blame if they take off their clothes at them.

﴿And be mindful of Allah ⌜O wives of the Prophet!⌝ Surely Allah is a Witness over all things﴾.

Qurʿān 33: 56: ﴿Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace﴾,

The majority of scholars recited it with Fatḥah of Tāʾ. However, ibn ʿAbbās recited it with Ḍammah, in conjunction with the place of His statement: (Allah) before entering (ʿInna), it is similar to His statement (Glory be to Him):

﴿Indeed, the believers, Jews, Sabians, Christians, Magi, and the polytheists﴾ [Qurʾān: 22:17]. This point has been discussed earlier.

﴿Indeed, Allah showers His blessings upon the Prophet﴾, meaning:

Allah's Salah is His praise him before the angels, and the Salah of the angels is their supplication.

According to ibn ʿAbbās: They send blessings.

﴿O believers! Invoke Allah's blessings upon him﴾, (1) ask Allah to have mercy upon him and supplicate for you.

﴿And salute him with worthy greetings of peace﴾, greet him with the salutation of Islam.

[2304] ʿAbdullah ibn Ḥāmid informed us that Al-Maṭīrī informed us that ʿAlī ibn Ḥarb informed us that ibn Fuḍayl informed us that Yazīd ibn Abī Rabāḥ informed us.

[2305] Abū ʿAl-Ḥusayn ibn Abī al-Faḍl Al-Muʿaḍḍal informed us that Ismāʿīl ibn Muḥammad aṣ-Ṣaffār informed us that Al-Ḥasan ibn ʿArafah informed us that Hāshim ibn Bashīr informed us, on the authority of Yazīd ibn Abī Ziyād that ʿAbdul Raḥman ibn Abī Laylá informed us that Kaʿb ibn ʿUjrah informed us that: When the verse:

﴿Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace﴾ [Qurʾān: 33: 56]

"We said: O Messenger of Allah, you have commanded us to invoke blessing on you and to salute you. As regards salutation we have already learnt it. How should we invoke blessing? He said: Say:

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(1) Question: The people of knowledge differed regarding the prayer of the Prophet (P.B.U.H) is it obligatory or desirable? They agreed that praying for him is a once-in-a-lifetime obligation. This consensus was narrated by Al-Qurtūbī ((al-Jāmiʿ li-aḥkām al-Qurʾān)). Moreover, some of the people of knowledge said: It is obligatory when it is mentioned, and some people said: It is obligatory in every meeting once. There have been Ḥadīths explicitly condemning those who heard the mention of the Prophet (P.B.U.H), and did not pray for him.

- See: ((al-Jāmiʿ li-aḥkām al-Qurʾān)) by Al-Qurtūbī 14/235-236, "Tafsīr al-Qurʾān al-ʿAẓīm" by Ibn Kathīr 11/237.
- Al-Nawawī said: If he prays for the Prophet (P.B.U.H) he should combine prayer and Taslīm, and not limit himself to one of them.
- Ibn Kathīr said: And this is what he said is derived from this noble verse: {…..and salute him with worthy greetings of peace} [Qurʾān: 33: 56] so it is better to say: May Allah bless him and grant him peace. See: ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 11/239.

"O Allah, bless Muhammad and Muhammad's family as you did bless Abraham and Abraham's family. (1) O Allah, grant favours to Muḥammad and Muhammad's family as you did grant favours to Abraham; you are indeed praiseworthy and glorious." (2)

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(1) Question: Ibn al-Arabī, may God have mercy on him, said: His saying: {As I prayed for Abraham}: It is very problematic because Muḥammad is better than Abraham, so how can he be better than him, then he is asked to reach his rank? There are many interpretations of this, the most significant of which are ten: The first: That it was said to him before he knew his rank, and then it continued.

- The second: He asked that for himself and his wives, so that the blessing would be completed on them, as it was done on him.
- The third: He asked that for himself and his nation because Muammad's family is all who follow him.
- Fourth: He asked for it to be multiplied for him, so that it would be originally for Abraham, and he would have the multiplication.
- Fifth: He asked for it to last until the Day of Resurrection.
- Sixth: It is possible that he wanted this for him by the supplication of his nation, as a tribute to them and as a blessing upon them by honoring their Messenger on their tongues.
- Seventh: This is legitimate for them to be rewarded for. His words were as follows: (Whoever prays for me, may Allah bless him ten times).
- Eighth: He wanted this to remain a tongue of truth in others.
- This means, O Allah, have mercy on him, so that his religion might continue until the Day of Resurrection.
- Lastly, God blesses him with a prayer that makes him a friend, just like Abraham was
- Al-Qāḍī said: I also believe that what it means is that Allah's prayers will be upon him with his prayers and the prayers of his nation, just as He forgave them on the condition that he sought forgiveness, so I know that God had forgiven him, then he would perpetuate his forgiveness, to fulfill the condition that he forgave him. The following is a confirmation of the above statements, and an investigation of what makes the situation more likely. See: ((Aḥkām Al-Qurʾān)) 3/1585.

(2) **[2304, 2305] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Yazīd ibn Abī Ziyād who is weak, and the compiler's sheikh was not mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- It was narrated by al-Bukharī in the Ḥadīths of the prophets, chapter (10) (3370), in the interpretation of the Qurʾān, in the chapter on his saying: {Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him} [Qurʾān: 33: 56] (4797), and it was narrated by Muslim in prayer, in the chapter on prayer on the Prophet (406), and by aṭ-Tirmidhī in the chapters on Witr, chapter on what It came in the description of praying for the Prophet (483), and Al-Nisāwī in As-Sahw (forgetfulness), the chapter on how to pray for the Prophet 3/46-48, and Abū Dāwūd in prayer, the chapter for praying for the

[2306] ʿAbdullah Ḥāmid Al-Wazzān informed that Makkī ibn ʾAbdān informed us that ʿAmmār ibn Rajāʾ informed us that Abū ʿĀmir informed us that ʿAbdullah ibn Jaʿfar informed us, on the authority of Yazīd ibn ʻAl-Hād,, on the authority of ʿAbdullah ibn Khabbāb, that Abū Saʿīd Al-Khudrī said: We said: O Messenger of Allah, as regards salutation we have already learnt it. How should we invoke blessing?" He said: Say:

"O Allah, send Your blessing on Your slave and your Messenger as you have blessed Abraham, and send your blessing on Muḥammad and the household of Muḥammad as you have blessed on Abraham." (1)

[2307] Aḥmad ibn Muḥammad ibn Yūsuf Al-Faqīh informed us that Makkī ibn ʿAbdān informed us that Muḥammad ibn Yaḥyá informed us that while I was reading to ibn Nāfiʿ, he said: Muṭarrif narrated to me, on the authority of Mālik from ʿAbdullah ibn Abī Bakr ibn Muḥammad ibn ʿAmr ibn Ḥazm, on the authority of his father, on the authority of ʿAmr ibn Sulaym az-Zuraqī that he said: Abū Ḥumayd as-Sāʾidī informed us that they said: O Messenger of Allah! How may we send our Ṣalāh to you? Then the Messenger of Allah (P.B.U.H),

"Say: O Allah! Send your prayers on Muḥammad, his wives and his children, as you have sent your prayers and blessings upon Abraham. Send your blessings on Muḥammad, his wives and his children as you have sent your blessings to Abraham. You are indeed praiseworthy and glorious." (2)

Prophet after the Tashahud (976), and Ibn Mājah in establishing prayer: the chapter for praying for the Prophet (904), Aḥmad in ((Al-Musnad)) 4/241 (18104), 4/244 (18133), and ad-Dārimī in ((As-Sunan)) (1381).

(1) **[2306] The assessment of the reliability of the chain of transmitters:**
- Its chain includes the compiler's sheikh, no Jarḥ or Taʿdīl was raised about him.

The authentication of Ḥadīth:
- Narrated by Al-Bukharī in Interpretation of the Qurʾān, Chapter: "Allah and His Angels send prayers upon the Prophet" (4798) and In Invocations, Chapter: Prayers upon the Prophet (6358), An-Nasāʿī in As-Sahw, Chapter Another Kind 3/49, and Ibn Mājah in Establishing Prayer, Chapter: Prayers upon the Prophet (903)), and Aḥmad in ((Al-Musnad)) 3/47 (11433).

(2) **[2307] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmitters contains the compiler's sheikh; neither Jarḥ nor Taʿdīl was raised about him.

[2308] with his chain of transmission, on the authority of Nuʿaym ibn ʿAbdullah ʻAl-Mujammar, on the authority of Muḥammad ibn ʿAbdullah ibn Zayd Al-Anṣārī that, that Abū Masʿūd al-Anṣārī said: The Messenger of Allah (P.B.U.H) came to us while we were sitting in the company of Saʿd ibn ʻUbadah (May Allah be pleased with him), when the Messenger of Allah (P.B.U.H) came to us. Bashir ibn Saʿd said:

"O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah (P.B.U.H) kept silent. We were disturbed by his silence and we wished he hadn't asked this question. The Messenger of Allah (P.B.U.H) said,

"Say: O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrāhīm. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrāhīm. You are the Praised, the Glorified, and the manner of greeting (i.e., Salam) is as you know." (1)

[2309] ʿAbdullah ibn Ḥamid informed us while I was reading to him that Muhammad ibn Khālid ibn ʻAl-Ḥasan informed us that Dāwūd ibn Sulaymān informed us that ʿAbd ibn Ḥumayd informed us that Abū Nuʿaym informed us that Al-Masʿūd, on the authority of ʻAwn, on the authority of Abī Fākhitah, on the authority of al-Aswad that ʿAbdullah said:

The authentication of Ḥadīth:

- It was narrated by Al-Bukharī in the Ḥadīths of the prophets (3369), and Muslim in prayer, the chapter on praying for the Prophet, may Allah bless him and grant him peace after the Tashahud.

(1) **[2308] The assessment of the reliability of the chain of transmitters:**

- Its chain includes the compiler's sheikh; neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:

- It was narrated by Muslim in Prayer, the chapter on praying for the Prophet after the Tashahud (405). At-Tirmīdhī also narrated it in the interpretation of the Qurʾān, chapter and from Surah Al-Aḥzāb (3220), Al-Nasāʾī in As-Sahw, chapter the command to pray for the Prophet 3/45-47.
- Similarly, Abū Dāwūd narrated it in prayer, chapter praying for the Prophet after the Tashahud (980, 981), Aḥmad in ((Al-Musnad)) 4/119 (17072), 5/273, 274 (22352).

When you send peace and blessings upon the Messenger of Allah (P.B.U.H), do it well, for you do not know that may be shown to him." They said to him: "Teach us." He said:

Say, O Allah, send Your grace, honour and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace, honour and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allah, send blessings upon Muhammad and the family of Muhammad as You sent blessings upon Ibrāhīm and the family of Abraham; You are Praiseworthy, Most Glorious." (1)

[1210] ʿAbdul Khāliq ibn ʿAlī informed us that Abū Bakr ibn Ḥabīb informed us that Yaḥyá ibn Abī Ṭālib informed us that Yazīd ibn Hārūn informed us that Abū Muʿāwiyah informed us, on the authority of al-Ḥakam ibn ʿAbdullah ibn Khuṭṭaf, on the authority of Umm ʿAl-Ḥasan, that her father said: O Messenger of Allah, What do you say in the verse:

﴿Indeed, Allah showers His blessings upon the Prophet….﴾ [Qurʿān 33: 56], the prophet (P.B.U.H) said:

"This belongs to concealed knowledge, and had it not been that you asked me about you, I would not have informed us about it. Allah Almighty assigned two angels to me. Whoever a Muslim slave observes his prayers to me except these two angels will say: May Allah forgive you. Allah and His angels will say in reply to these two angels, Amin, and whoever does not send his prayer to me upon hearing

(1) **[2309] The assessment of the reliability of the chain of transmitters:**

- Its chain includes Dāwūd ibn Sulaymān and the compiler's sheikh, neither Jarḥ nor Taʿdīl was raised about both of them.

The authentication of Ḥadīth:

- It was narrated by Aḥmad in ((Al-Musnad)) 5/353 (23038) with the wording: ʿAbdullah narrated to us, my father narrated to me, Yazīd ibn Hārūn narrated to us, I am Ismāʿīl, on the authority of Abū Dāwūd ar-Raʾī, on the authority of Buraydah Al-Khuzaʾi, he said: We said: O Messenger of Allah, we have been taught how to salute you, so how do we pray for you? He said: ((Say: Oh Allah, make your blessings, mercy, and blessings be upon Muḥammad and the family of Muḥammad, as you made them upon Abraham and the family of Abraham.

me, except these two angels will reply: May Allah not forgive you! And Allah Almighty will say in reply to these two angels: Amin." (1)

Qurʿān 33: 57: ﴿Surely those who offend Allah and His Messenger﴾, whoever disobeys Allah and His Messenger, are cursed in this World and the Hereafter.

ʿIkrimah said: was revealed for those who make pictures or images.

According to some reports, Allah (may He be glorified) said:

"Who is most wrong doing that? The one who wanted to create a creation that resembles my creation; let him create a gain or an atom." The Messenger of Allah (P.B.U.H) **"May Allah curse the sculptor."** (2)

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(1) **[2310] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, with Abū Salamah al-Amālī is Matrūk.

The authentication of Ḥadīth:
- Aṭ-Ṭabarānī narrated it in ((Al-Muʿjam al-Kabīr)) 3/89 on the authority of Al-Ḥakam ibn ʿAbdullah ibn Khaṭṭāf, on the authority of Umm Anīs bint Al-Ḥusayn ibn ʿAlī, on the authority of her father, he said: They said, O Messenger of Allah: Have you seen the words of Allah Almighty: {Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him} [Qurʾān: 33: 56] said, so remind him. Likewise, Al-Haythamī narrated it in ((Majmaʿ az-Zawāʿid)) 7/93, and al-Muttaqī al-Hindī in ((Kanz al-ʿUmmal)) 1/3027.
- Ibn Kathīr said: This Ḥadīth is Gharīb, and its chain of transmission is very weak, and he attributed it to aṭ-Ṭabarānī in ((Al-Muʿjam al-Kabīr)), ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/234-235.

(2) Al-Bukharī narrated it in the book of divorce, chapter on the dowry of a prostitute (5347), but not with this wording, but rather he narrated it on the authority of ʿʿAwn ibn Abī Juḥayfah, on the authority of his father, who said: The Messenger of Allah (P.B.U.H) cursed the woman who tattoos and the woman who asks for it, and the one who consumes usury and the one who pays it, and he forbade the price of a dog, and the earnings of a prostitute, and he cursed the sculptor. In addition, An-Nasāʾī narrated Adornment, Chapter: The Most Punished of People 216/8, on the authority of Masrūq ibn ʿAbdullah, the Messenger of Allah (P.B.U.H) said: "Among the people who are most tormented on the Day of Resurrection are the sculptors." Aḥmad said: They are the sculptors. Furthermore, Aḥmad reported in ((Al-Musnad)) 1/426 (4050) the Musnad of the many Companions: ((Indeed, the most severely tormented of the people of Hell on the Day of Resurrection are the sculptors)) Wakīʿ said: The most severe of people.
- Al-Bukharī narrated it, Book of Prayer, and Chapter: Are the graves of the Jāhiliyyah being exhumed and taking their place as mosques (427), Muslim, Book of Mosques, and Chapter on the prohibition of building mosques over graves (528). Similarly,

According to Ibn ʿAbbās, it refers to Christians, Jews, and Polytheists; the Jews said: "Allah is tight-fisted, and Allah is poor." As for the Jews, they claimed: Jesus is the son of Allah, and the third of the three. And the polytheists said: angels are Allah's daughters, and idols are His partners.. (1)

Qatādah commented on this verse: The ignorant people of Adam's children are still abusing their Lord.

According to tradition, it refers to those who abuse Allah's Names and His Attributes.

The scholars of semantics stated that the verse concerns those who abuse Allah's guardians. It is similar to the verse:

﴿And Ask the city﴾ [Qurʾān: 12: 82], that is, the people of the city.

Similarly, the Messenger of Allah (P.B.U.H) said when he returned from the expedition of Tabūk, and the mountain of Uḥud appeared to him, so he said: **"This is a mountain that loves us and we love it."**

An-Nasāʾī narrated it in the Book of Mosques, Chapter on the prohibition of taking graves as mosques 2/41-42, and Ibn Abī Shaybah in ((al-Muṣannaf)) 4/140, and Aḥmad in ((Al-Musnad)) 6/51, and Abū ʿAwānah in his ((Ṣaḥīḥ)) 1/400-401 and the context for it, and Ibn Saʿd in ((Aṭ-Ṭabaqāt Al-Kubrá)) 2/241 Al-Sarrāj in ((Musnad)) 2/48, and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 4/80, and Al-Baghawī in ((Maʿālim at-Tanzīl)) 2/415-416 with the wording: On the authority of Aisha, she said: When the Prophet, peace be upon him, was sick, some of his wives mentioned a church in the land of Abyssinia is called: Maria - and Umm Salamah and Umm Ḥabībah had come to the land of Abyssinia - so they mentioned its beauty and pictures. She said: The Messenger of Allah (P.B.U.H) raised his head and said:

- ((When a pious person amongst them (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah)).

(1) Al-Bukharī narrated in the Book of Monotheism, the chapter on the words of God Almighty {Indeed, Allah ˹alone˺ is the Supreme Provider—Lord of all Power, Ever Mighty} [Qurʾān: 51: 58]

- (7378) on the authority of Abū Mūsá Al-Ashʿarī, he said: The Prophet (P.B.U.H) said: "None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe children to Him, yet He bestows upon them health and provision)).

Allah's guardians are omitted and Allah (may He be glorified) wanted to emphasize prohibiting harming His guardians as He made hurting His guardians as punishable as abusing Allah and His Messenger.

'Ibn ʿAbbās said: When the Prophet's face was smashed, and his front teeth were broken, and he was accused of being a magician, a poet, a teacher and insane.

Al-ʿAwfī reported ibn ʿAbbās as saying: This verse was revealed about those who slandered the Prophet (P.B.U.H) when he married Ṣafiyyah bint Ḥuyayy ibn Akhṭab.

Others said: It refers to those who abandon his Sunnah and oppose his Sharīʿah. (1)

﴿Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment﴾,

Qurʿān 33: 58: ﴿As for those who abuse believing men and women unjustifiably﴾, they attribute to them things of which they are innocent, which they do not know and do not do.

﴿They will definitely bear the guilt of slander and blatant sin﴾.

(1) Ibn Kathīr said: It appears that the verse is general in that whoever harms him has harmed Allah, just as whoever obeys him has obeyed Him, just as whoever harms him has harmed Allah. See: ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/240.

- Ibn Kathīr, may Allah have mercy on him, said: There is no difference of opinion regarding the permissibility of cursing the infidels, and ʿUmar ibn al-Khaṭṭāb, may Allah be pleased with him, and the Imams after him used to curse the infidels in Qunūṭ and otherwise. And some of them quoted as evidence the verse {Surely those who disbelieve and die as disbelievers are condemned by Allah, the angels, and all of humanity} [Qurʾān: 2: 161], and another group argued : Rather, it is permissible to condemn a specific infidel, and the jurist Abū Bakr ibn Al-'Arabī al-Mālikī chose it, but he argued with a Ḥadīth that contains weakness, and others inferred his saying (P.B.U.H), in the story The one who was brought to a drunkard, so he was given the penalty of drinking alcohol. Someone said: May Allah curse him for how often he's brought. Then the Messenger of Allah (P.B.U.H) said: (Do not curse him, for he loves Allah and His Messenger) This indicates that whoever does not love Allah and His Messenger is doomed, and Allah knows best. See: ((Tafsīr al-Qurʾān al-ʿAẓīm)) 2/138.
- This is how it came in the manuscript, which is wrong, and the right thing is (the believer), as it is with aṭ-Ṭabarī, and as required by the context.

Al-Ḥasan and Qatādah said: Beware of abusing the believer, for he is the beloved of his Lord. He loved Allah, so Allah loved them, and he became angry for His Lord, so Allah became angry for him.

Therefore, Allah protects him and punishes those who harm him.

Mujāhid said: This verse is mainly concerned with those who slander the believers and attribute to them what they have not done.

According to Muqātil: It was revealed about ʿAlī ibn Abī Ṭālib, where some hypocrites used to abuse him and hear him.

Some views say there was a revelation about ʿĀʾishah.

Aḍ-Ḍaḥāk, as-Suddī and al-Kalbī said: It was revealed about the adulterers who wandered on the Media routes following the women who came out to relieve themselves. They approach women and wink at them. If they remain silent, they chase them, but if she rebukes them, they stop.

At this time, the free were not distinguished from slaves since the free's clothes were the same.

Free and female slaves would come out wearing one garment and a veil. The free women complained about it to their husbands, so they mentioned this to the Messenger of Allah (P.B.U.H), whereupon, Allah (may He be glorified) revealed:

﴿As for those who abuse believing men and women….﴾ [Qurʿān 33: 58] the verse.

Later, the free women were forbidden to compare themselves with the bondmaids, then Allah Almighty said:

Qurʿān 33: 59: ﴿O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies﴾,

Allah tells His Messenger (P.B.U.H) to command the believing women – especially his wives and daughters, because of their position of honor to draw their Ḥijāb over their bodies, so that they will be distinguished in their appearance from the women of the Jāhiliyyah (Pre-Islamic times) and from the bondwomen.

That is what Allah Almighty revealed next:

﴿In this way it is more likely that they will be recognized ˹as virtuous˺ and not be harassed. And Allah is All-Forgiving, Most Merciful﴾.

Meaning, what happened previously during the days of Jāhiliyyah, when they did not have any knowledge of this?

Ibn ʿAbbās and ʿUbaydah said: Allah Almighty commanded believing women to cover their heads and faces with Jilbabs and cover one eye.

ʻAnas said: "Whenever a female slave passed by ʿUmar ibn Al-Khaṭṭāb covering her face, he would beat her with the stick and say: 'O depraved, you want to imitate the free women, drop the veil.'

Qurʿān 33: 60: ﴿If the hypocrites and those with sickness in their hearts﴾, meaning: lewdness, such as adulterers

﴿And rumor-mongers in Medina do not desist﴾

Those who fabricate lies and falsehood that is, when the detachment of the Messenger of Allah (P.B.U.H) set out, they circulated rumors among people, saying: The enemy has come, and war has started, and they have been killed and defeated.

According to Al-Kalbī: They would like to enrage the righteous people and to spread indecency among the believers.

﴿We will certainly incite you ˹O Prophet˺ against them﴾,

We will incite you against them and give you power over them.

﴿And then they will not be your neighbors there any longer﴾,

Then they will not be able to stay with you in Medina, ﴿except for a little﴾, for this short time before they are expelled and sent far away.

Qurʿān 33: 61: Allah Almighty said: ﴿They deserve to be˺ condemned….﴾

Malʿūnīn}, means cursed, occurs in the accusative case with circumstantial evidence. An alternative view states that it occurs in the accusative on dispraise. (1)

(1) Aṭ-Ṭabarī said: And His saying: {They deserve to be˺ condemned. ˹If they were to persist, ˺ they would get themselves seized and killed relentlessly wherever they are found!} [Qurʾān: 33: 61] Allah Almighty says His mention: Expelled and exiled {If they were to persist} He says: Wherever they were found from the land {they were seized and killed} for their disbelief in Allah {killed relentlessly}. Qatādah said they are cursed in any case {If they were to persist, ˺ they would get themselves seized and killed relentlessly wherever

﴿If they were to persist﴾, they would be attacked, because they are weak and few.

Qatādah said: We have been told that some hypocrites wanted to reveal what they concealed from hypocrisy, so Allah threatened them through this, therefore, they hid it.

[2311] ʿAbdullah ibn Ḥāmid Al-Aṣfahānī informed us that ʿAbdullah ibn As-Sārī informed us that Muḥammad ibn Ayyūb informed us that Aḥmad ibn ʿAbdullah ibn Yūnus informed us that ʿAmr ibn Shamar informed me, on the authority of ʿAbbān, that Anas ibn Mālik said: There was something between Abū Bakr (may Allah be pleased with him), so the man spoke ill of him, so the Messenger of Allah (P.B.U.H) got very angry that his face became so red, then he said:

"Woe to you! Keep away from companions (1) and my relatives by marriage and keep me in them, as they have a protector from Allah (May He be glorified and exalted). And However keeps me in them, Allah will forsake him, and whoever Allah forsakes him, He may take him away from them."(2)

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they are found!} if they showed hypocrisy. His saying: "cursed" occurred in accusative on cursing, and it may be that a few are an adjective of the cursed, so his saying "cursed" refers to a few, so it means: and then they will not be your neighbors there any longer. They will be cursed, and killed whenever they were seized. See: ((Jāmiʿ al-Bayan)) 22/48.

(1) The majority agreed that every Muslim who saw the Prophet (P.B.U.H) even for an hour, is one of his companions, and they also agreed that the best of generations is his generation, as he told about that, peace be upon him. In addition, they agreed that the companions are better than those who came after them and their spending is better than any other spending because their spending was at the time of necessity and at the time of difficult, unlike others, as well their spending was his victory and protection, peace be upon him, as well as their jihad and other acts of obedience to them, all of this with what was in themselves of compassion, affection, reverence, humility, altruism, and jihad in the cause of Allah the way He deserves, and the virtue of companionship, even for a moment, is not equaled by work, and its degree is not attained by anything, and virtues do not Taken by analogy, that is the bounty of Allah that He bestows upon whomever He wills. And see: Sharḥ Muslim by an-Nawawī 16/84-94.

(2) **[2311] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. It includes Abān, who is Matrūk and ʿAmr Ibn Shamar whose Ḥadīth is Munkar.

The authentication of Ḥadīth:

﴿They deserve to be˹ condemned. ˹If they were to persist,˺ they would get themselves seized and killed relentlessly wherever they are found!﴾

Qurʿān 33: 62: ﴿That was Allah's way with those ˹hypocrites˺ who have gone before. And you will find no change in Allah's way﴾,

Meaning, this is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

Qurʿān 33: 63: ﴿People ask you ˹O Prophet˺ about the Hour. Say, ﴿That knowledge is only with Allah. You never know, perhaps the Hour is near﴾.

Qurʿān 33: 64 -66: ﴿Surely Allah condemns the disbelievers, and has prepared for them a blazing Fire* to stay there for ever and ever—never will they find any protector or helper﴾,

They will be dragged into Fire on their faces and contorted into Hell.

The majority of reciters read it with Ḍammah of Tāʾ and Fatḥah of Lām as passive form, however, it was reported from Abū Jaʿfar with Fatḥah of Tāʾ and Lām, meaning: Their faces turn about the fire.

Īsā ibn ʿUmar recited (Yuqalibu) with Ḍammah of Nūn and Kasrah of Lām. (Wujuhuhum) is used in the accusative form.

﴿Oh! If only we had obeyed Allah and obeyed the Messenger!﴾,

Meaning: In this worldly life.

Qurʿān 33: 67: And they will say, ﴿Our Lord! We obeyed our leaders and elite, but they led us astray from the ˹Right˺ Way﴾

- Narrated by Ibn ʿAsākir in ((Tārīkh Dimashq)) 21/81, 30/131 in a similar wording. See also: ((Fayḍ al-Qadīr)) by al-Manāwī 3/710 (4223). Al-Albānī classified it as weak in ((Ḍaʿīf al-Jāmiʿ aṣ-Ṣaghīr)) (212). ((Silsilat Al-Aḥādīth aḍ-Ḍaʿīfah)) 5/122 It was narrated with wording that added to it ((And whoever does not protect me among them, Allah will abandon him, and whoever Allah abandons him will soon take him away.' But his saying ((Preserve me among my companions))) It is true and proven in another Ḥadīth, which is reported In ((Silsilah al-Aḥādīth aṣ-Ṣaḥīh)) by Al-Albānī (1116).

Meaning: They will say: 'Our Lord! We obeyed our masters and our leaders in polytheism and falsehood.'

Al-Ḥasan and ibn ʿĀmir, Yaʿqūb and Abū Ḥātim recited it in plural form.

﴿But they led us astray from the Righty way﴾.

Qurʿān 33: 68: ﴿Our Lord! Give them double ⌜our⌝ punishment, and condemn them tremendously﴾, bring double punishment to them.

﴿And condemn them tremendously﴾.

Yaḥyá ibn Wathāb and ʿĀṣim recited it with Bāʾ; this is also the recitation of the companions of ʿAbdullah. However others recited it with Thāʾ, that is, the recitation of Abū Ḥātim and Abū ʿUbayd. They said: We chose Thā' to be in accordance with His Almighty's statement:

﴿will be condemned by Allah and ⌜all⌝ those who condemn﴾ [2: 159]

Allah Almighty said:

﴿Are condemned by Allah, the angels, and all of humanity﴾ [2: 161].

This verses support the view of the majority of reciters.

[2312] Abū 'Al-Ḥasan ʿAbdul Raḥman ibn Ibrāhīm ibn Muḥammad ibn Yaḥyá (may Allah have mercy on him) during my recitation to him, informed me: I heard Abā 'Al-Husayn ʿAbdullah ibn Muḥammad ibn Jaʿfar ibn Shādhān Al-Baghdādī, saying: I heard Muḥammad ibn 'Al-Ḥasan ibn Qutaybah al-ʿĀṣqalānī in ʿAsqalān and Ramlah, saying: I heard Muḥammad ibn Abī As-Sarrī, saying: I have seen in a dream as if I am in the mosque of ʿAsqalān, and there was a man disputing me about Allah's statement:

﴿And condemn them tremendously﴾, and I would say, {Kathīrá}, so the Prophet (P.B.U.H) would head for a minaret in the middle of the mosque, so I said: "Peace be upon you, Messenger of Allah, seek Allah's forgiveness for me." So He did not reply to me, so I came to his right and said: "O Messenger of Allah, ask Allah's forgiveness for me, however, he turned away from me, then I came in front of him and said: "O Messenger of Allah, Sufyān ibn 'Uyaynah narrated to us, from Muḥammad ibn Al-Munkadir, from Jābir ibn ʿAbdullah

that you have never been asked for something and replied in negative, then he smiled and said: "O Allah, forgive him, then I said: "O Messenger of Allah, Me and this man are arguing about this verse:

﴿And condemn them tremendously﴾, He is saying: Laʿnā Kabīrá and I say Kathīrá, so He entered the minaret while he was saying: Kathīrá, Kathīrá until I missed his voice, namely, he recited it with Thāʾ. (1)

Qurʿān 33: 69: ﴿O believers! Do not be like those who slandered Moses, but Allah cleared him of what they said. And he was honourable in the sight of Allah﴾.

Meaning: Allah declared him innocent of what they accused him of and he had a status and honor before his Lord (may He be exalted and glorified).

The scholars differed on what types of disturbance Moses experienced:

[2313]Abū Saʿīd, Muḥammad ibn ʿAbdullah ibn Ḥamdūn informed us that Abū Ḥāmid ibn Ash-Sharqī informed us that Muḥammad ibn Yaḥyá, ʿAbdul Raḥman ibn Bishr, and Aḥmad ibn Yūsuf informed us that ʿAbdul Razzāq informed us.

[2314] ʿAbdullah ibn Ḥāmid informed us that: Abū Bakr Al-Maṭīrī informed us that Abū Jaʿfar Aḥmad ibn ʿAbdullah ibn Yazīd Al-Mu'dab informed us that ʿAbdul Razzaq informed us that Maʿmar informed us, on the authority of Hammām ibn Munabbih, that Abū Hurayrah reported the Prophet (P.B.U.H) as saying:

"The children of Israel used to take a bath naked (all together) looking at each other. The Prophet (P.B.U.H) Moses used to have a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except a scrotal hernia.' (2) Once

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(1) **[3212] The assessment of the reliability of the chain of transmitters:**
- Its transmission chain includes an anonymous sheikh.
The authentication of Ḥadīth:
- Besides the compiler, I could not find it elsewhere.

(2) Ādar refers to ny great testicles and al-Udrah with Ḍammah is a murmur in the testicle. It is said: Rajul Ādar, i.e. of great eureka – with Fatḥah of hamzah and Dāl, and it is what the people call it al-Qīla. Among them is the Ḥadīth ((The Children of Israel used to say that Moses had scrotal hernia, because he was only washing alone))

Moses came out to have a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone!" My clothes, O stone! Till the people of Israel saw him and said, 'By Allah, Moses does not have any defect in his body Moses took his clothes and beat the stone." (1)

Abū Hurayrah added, "By Allah! There are still six or seven marks on the stone from that excessive beating."

Al-Ḥasan and ibn Sīrīn narrated from Abū Hurayrah about this verse:

The Messenger of Allah (P.B.U.H):

"Allah's Messenger (P.B.U.H) said, "(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness. One of the children of Israel hurt him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he has some other defect.' Allah wished to clear Moses of what they said about him, so one day while Moses was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he finished the bath, he moved towards his clothes to take them, but the stone took his clothes and fled; Moses picked up his stick and ran after the stone saying, 'O stone! Give me my garment!' Till he reached a group of Banī Israel who saw him naked then. They found him the finest of what Allah had created, and Allah cleared him of what they accused him of. The stone stopped there and Moses put his garment on and hit the stone with his stick. The stone still bears some markings on it, three, four, five.

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and in it the Almighty said: {O believers! Do not be like those who slandered Moses, but Allah cleared him of what they said} [Qurʾān: 33: 69]. See: ((The End in Gharīb Al-Ḥadīth wal Athar)) by Ibn Al-Athīr 1/31.

(1) **[2313 - 2314] The assessment of the reliability of the chain of transmitters:**

- The first chain of transmission includes the compiler's sheikh. No Jarḥ or Taʿdīl was raised about him, and the second one includes Aḥmad ibn Yazīd al-Muʾddab whofabricates the Ḥadīths .

The authentication of Ḥadīth:

- Narrated by Al-Bukharī, The Book of Ghusl, Chapter: Who Ghusl Naked Alone in Solitude (278), and a Muslim in Menstruation, Chapter on the Permissibility of Ghusl Naked in Solitude (339), and Virtues, Chapter on the Virtues of Musa (339), and Ahmad in (Al-Musnad) 2/ 315 (8158).

This was Allah Almighty stated in the verse:

﴿O you who believe! Be you not like those Who annoyed Moses, But Allah proved his innocence of that which they alleged, And he was honorable In Allah's Sight.﴾ (33.69)

Some said they annoyed Moses by accusing him of killing his brother Aaron.

[2315] ʿAqīl ibn Muḥammad ibn Aḥmad Al-Faqīh informed us that Al-Muʿāfá ibn Zakariyyā Al-Baghdādī Al-Qāḍī informed him that: Muḥammad ibn Jarīr aṭ-Ṭabarī informed us that ʿAlī ibn Muslim Aṭ-Ṭusī narrated to us that ʿAbbād informed us that Sufyān ibn Ḥusayn informed us, on the authority of al-Ḥakam, on the authority of Saʿīd ibn Jubayr, on the authority of ibn ʿAbbās, that ʿAlī ibn Abī Ṭālib commented on the verse:

﴿Be you not like those who annoyed Moses….﴾ the verse.

He said: Both Moses and Aaron ascended the mountain, then Aaron died, then the Children of Israel said: "You killed him, as he was more beloved to and kind to us than you.

Therefore, he was hurt by these words. Due to this, Allah Almighty ordered the angels to carry him to the Children of Israel and pass him by.

The angels told the Children of Israel that he had already died.. Afterwards, the angels buried him in marble, but nobody knew where he was buried, so Allah made it deaf-mute. Allah made it deaf-mute. (1)

(1) **[2315] The assessment of the reliability of the chain of transmitters:**:
- Its chain of transmitters includes the compiler's sheikh whom I could not find.

The authentication of Ḥadīth:
- It was narrated by Aṭ-Ṭabarī in ((Jāmī al-Bayān)) 22/52-53, on the authority of Ibn ʿAbbās, on the authority of ʿAlī ibn Abī Tālib, and he said: The most correct statement in this regard is that it is said: The Children of Israel hurt the Prophet of Allah with some of what he hated to he was hurt, so Allah cleared him for what they hurt him. It is possible that this was their claim that he was a leper. It is possible that they claimed that he had killed his brother Aaron. And it is conceivable that all of that happened, because he mentioned all of that and that they had harmed him with it. There is no saying that deserves truth than what Allah said that they harmed Moses. Allah acquitted him of what they did. It is also Ibn Kathr's saying in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 11/248.

Abū Al-ʿĀliyah said: Korah hired a prostitute to slander Moses in front of the people; therefore Allah preserved Moses and cleared him of anything she accused him of, destroying Korah as previously mentioned.

Qurʿān 33: 70: ﴿O believers! Be mindful of Allah, and say what is right﴾, to speak in a straightforward manner, with no crookedness or distortion. Ibn ʿAbbās said: Speak the right words.

Qatādah and Muqātil believe: It means: Speak truth.

ʿIkrimah stated: It refers to the testimony of faith, namely, there is no god except Allah.

Muqātil ibn Ḥayyān said: speak the appropriate words concerning Zaynab and Zayd, and do not attribute to the Messenger of Allah (P.B.U.H) what is not appropriate to him.

Qurʿān 33: 71: ﴿He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph﴾.

Qurʿān 33: 72: ﴿Indeed, We offered the trust to the heavens and the earth and the mountains, but they ⌜all⌝ declined to bear it, being fearful of it﴾.

As a result, Allah made them understand the address by providing the Amnah. However, another view holds that: He offered it to the people, not to their objects. It is similar to His statement:

﴿And ask the city﴾

[Qurʾān: 12:82], meaning the people of the city.

﴿But they ⌜all⌝ declined to bear it, being fearful of it﴾,

As a result, they feared not fulfilling what it entails; they did not commit disobedience or sin as a result.

These creatures have the option to agree or not. It was not obligatory on him to obey.

The scholars differed over what ʿAmānah (trust) refers to in this verse:

But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allah (may He be honored) in case they could not fulfill the obligations involved.

They said: No, we are subjugated to Your command; we would not like to be rewarded or punished. Allah (may He be glorified): I have offered to the heavens, the earth and the mountains, but they could not stand for it, so can you endure what it involves?" Adam asked: "What it entails, my Lord?" Allah Almighty answered: If you do good, you will be rewarded, and if you do bad, you will be punished. "Thereupon, Adam assumed it and said: "I will take it between my ears and my shoulders?" Thus, Allah (may He be glorified) answered: "Since you assumed it, I will help you; I will make a screen to your sight, so if you fear to look at what is not permitted for you, so let down, and I will make two jaws and lockup for your tongue, so if you fear to look at what is not lawful for you, so close it, and I will make a cover for your penis, so do not expose it to what I made it unlawful for you.

He said Adam stayed no longer than noon or early afternoon until expelled from paradise.

Allah offered it to Adam, and he accepted it with all its implication. This is the verse refers to:

Qatādah said: "Al-Amānah means religion, obligatory duties and prescribed punishments."

Al-'Amānah includes what they were commanded to do and what they prohibited.

Zayd ibn Aslam and others stated:

"Al-Amānah means three things: prayer; fasting and performing Ghusl (ritual path) to cleanse oneself from sexual impurity and what is excluded from the obligations of the religion."

[2316] ʿAqīl ibn Aḥmad informed me that ʻAl-Muʿāfá ibn Zakariyyā informed us that Muḥammad ibn Jarīr Aṭ-Ṭabarī informed us that Muḥammad ibn Khalaf Al-ʿAsqalānī informed us that ʿUbaydullah ibn ʿAbdul Majīd Al-Ḥanafī informed us that Abū ʻAl-ʻAwwām ʻAl-Qaṭṭān informed us that Qatādah informed us that ʻAbbān ibn Abī ʿAyyāsh informed us, on the authority of Khulayd Al-ʿAṣrī , that Abū Ad-Dardāʾ , reported the Messenger of Allah (P.B.U.H) as saying:

"In order to enter Paradise, one must observe five things with faith. He who prays the five times prayer regularly, with the ablution for them, with their bowing, with their prostration and their (right) times ; keeps fast during Ramadan ; performs Hajj (pilgrimage) to the House (Kaʿbah), provided he has the ability for its passage; pays Zakat happily ; and fulfills the trust (he will enter Paradise." (1)

There was a question among people: what is fulfilling a trust ? He replied: Washing because of sexual defilement.

[2317] it was reported from ibn Jarīr that Ibn Bashār informed us that ʿAbdul Raḥman informed us that: Sufyān informed us that ʿAl-Aʿmash narrated, on the authority of Abū aḍ-Ḍuḥā that Masrūq said:

"Part of Al-Amānah means that a woman was entrusted with her own chastity." (2)

According to ʿAbdullah ibn ʿAmr ibn ʿAl-ʿĀṣ: The first thing Allah created of man is his penis, then He said: This is a trust which I entrusted it to you, thus the penis is a trust, ears are a trust, and the eyes are a trust, and the hands are a trust, and the foot is a trust, and no faith for the one who would not keep the trust.

Scholars have said: They were the ones people trusted each other. It is due on every believer not to cheat a believer nor a Mu'āhad (the man with whom a treaty has been concluded) more or less. This is a report from Aḍ-Ḍaḥāk from ibn ʿAbbās.

According to As-Suddī with his chain of transmission, it means Adams entrusting his son Qābil to his family and his children and his betrayal in

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(1) **[2316] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak, including Abān who is rejected.

The authentication of Ḥadīth:
- Narrated by Abū Dāwūd in prayer chapter on maintaining the time of prayers (429), and Al-Albānī classified it as Ḥasan. Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 22/55, on the authority of Abū Dardā.

(2) **[2317] The assessment of the reliability of the chain of transmitters:**
- His men are trustworthy; however, I could not find the compiler's sheikh.

The authentication of Ḥadīth:
- Narrated by aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 22/55.

killing his brother Hābil….He mentioned the tale until Allah (may He be glorified) replied to Adam: O Adam: 'Do you know I have a home in the earth?' "No," Adam replied. Allah said: "I have a house in Mecca, so get to it." Then, Adam said to the heavens: "I entrust you to keep my children." It refused, and the earth rejected Likewise, he spoke to the mountain, but it refused, so he offered to Qābil to keep it, and he accepted. Don't wait, and when you get back, you will have what makes you happy and your family.

Later, Adam set out, but when he returned, found Qābil had killed Hābil, that is what Allah Almighty stated in His saying:

﴿Indeed, We offered the trust to the heavens and the earth and the mountains, but they ˹all˺ declined to bear it﴾

Up to His Almighty's statement:

﴿For˺ they are truly wrongful ˹to themselves˺ and ignorant ˹of the consequences﴾,

Meaning: Qābil when he assumed Adam's trust, then he did not keep it for his family.

Others said: Man refers to Adam.

The scholars differed over what Al-Ẓalūm and Al-Jahūl refers to in the verse:

The man wronged himself as he underestimated Allah Almighty's command and assumed trust on His part.

Qatādah said: He wronged the trust and was unaware of its obligation.

Al-Kalbī said: He was ignorant when he disobeyed his Lord, unaware of the punishment awaiting those who neglect it.

In his opinion, al-Ḥusayn ibn al-Faḍl states: As a person who is unjust and ignorant of the angels, not Allah's will, he was ignorant and unjust.

Qurʿān 33: 73: ﴿So that Allah will punish hypocrite men and women and polytheistic men and women, and Allah will turn in mercy to believing men and women. For Allah is All-Forgiving, Most Merciful﴾